The Christen state of Matrimonye.

The ordynall of holy wedlok: whan/ where/ how/ and of whom it was instituted & ordeyned: what it is: how it ought to procede: What be the occasions/ frute and commodities therof. Contrary wyse/ how shamefull & horrible a thinge whordome & aduoutry is: How one ought also to chose hym a mete and conuenient spouse to kepe and increase the mutuall loue/ trouth and dewtie of wedlok: and how maried folkes shulde bring vp their children in the feare of god.

Translated by Myles Couerdale.

BRITISH
MUSEUM

The autor to the Christen Readers.

AMonge other grenous synnes & shamcles blasphemies / which in this last euell and perelous tyme haue sore increased (halas therfore) & prenayled into a great nōbre. This is not the leest I meane aduoutrye with shamcles whordome / and all maner of vncleneſſe in vayne wordes and vnchaist workes. All this now commeth / because that such vyces beare nomore theyr owne right names / and therfore doth no man esteme them as they are in them selues and in the sight of God. The bloudy murthurer (I nede not here to speake of a rougher name) is called a good bold mā of his handes. The vsurer is named a good honest mā. To be dronck / is to be mery / To commytte whordome / is called as much as to exercise the worke of man / and to do as yong folkes that can not lifte them selues vp vnto heauen. Many there be / that boast them selues of aduoutrye / yee many make but a feast mockage / and sporte therof. To cast out vnclenly wordes / and to synge vayne songes of ribawdry / is called good pastyme. yee in many places (the more pite) it is come so farre / that these & such like vyces are coūted no synne / nether is ther any thyng rchened for synne in a maner saue onely to talke of god and his truth.

For no man is despised / reproued & reuiled for quarelyng / vsury / whordome / swearyng / lyeng / dronckenesse / glotony / vayne songes / wordes / tallynges and gestures. But yf a man speake of god / and reproue such conuersation for a vayne and vngodly lyuyng / or do synge of god / or medle with such songes as are made of the gracious worke of ỹ holy gospell / agaynst

kalchode / ypocrilye / ydolatrye and vyce. Ye maye not be lukfred / he shall soone be delpyled as one that slaundzeth honest folkes / and medleth with new straunge thynges. Wherfore seynge that such vyces haue loist their owen right names: and shame is become honestie / we hath this frute therof / that the vnclennesse of shamefull whozdome and aduowtrye / is now become altogether comen & shameles in the worlde. For though some now onely of an euell custome / some thorow the ignozaunce of gods worde / reforte after vngracious company and foolish pastyme / yet for the most parte do they folow whozdome and aduowtrye in ydilnesse euen of a shamefull wicked purpose.

They also that lyue in wedloke / and commytte nether whozdome ner aduowtrye / lyue yet so miserably in other poyntes / that thorow their conuersacion nether god is prayled / ner them selues set in quyetnesse of conscience / nether are other men edified ther bye. Here of springeth now an horrible blasphemye in the whole congregacion of all estates and lifes. For the childzen that are brought vp in such abhominacions / and haue sene nothinge but vyce / whā they also come to mariage and come offices / lyue as they haue lerned / sene / and are accustomed / euen filthily / shamefully / vayncly / rudely vnfrendly / vnmanerly / vnchristenly / & plante none other thing saue onely that which they haue of them selues. This commeth also / because that wedloke is not kepte as it ought to be / & because it proceadeth euell / euen without god / and agaynst the lawe of equyte.

Many knowe not who dyd institute and ordeyne holy wedloke ner what wedloke is nether for what intent it ought to be embzaced.

To the Reader.

Many haue respecte onely vnto goodes / that they maye be riche / or come in to great frendshippe & make an hand. Many take wedloke vpon them as another comen custome / because that (after the course of the worlde) they wyll do as other folkes.

Trueth it is / that in many places there is ernest preachyng agaynst such abhominacion & vyce / but the worde of preachyng prospereth not on euery syde. For all domynions cities / countrees and people will not geue place to the holsome doctryne of the gospell. For almuch also as that which is written / endureth longer & goeth further than it that is spoken / therfore haue I gathered this boke concernyng holy wedloke / and sent it out in wrytyng: specially to the confusion / dyminishing and wastinge of all the for sayde vncleannesse: to the honoure / prayse commendacō and plantinge of true cleanesse / for the good instruction of symple maried people: to the intent also that wedloke maye well procede and be kepte / & that nothinge be done amysse thorow ignorauncе or euel custome / or for fault of doctryne. To the intent also that all vertue and honestie maye prenayle / and that mē may walke soberly according to the cōmaundement of the lorde. For this is the will and cōmaundement of the lorde (as Paul saieth) euē that we shulde be holy / that we shulde refrayne from whordome or vncleanesse / that euery one of vs know / how to kepe his vessell in holynesse & honour / not in the lust of concupiscence / as do the heithē which know not god. For this intent is all oure enterpryse / that true chastite and cleanlynesse maye be declared vnto euery mā / & that filthye cōditions maye be auoyded. God graunt his grace therto. Amen.

A.iij.

¶ The begynninge & first originall of holy wedlock/ whan/ where/ how/ and by whom it was ordeyned and instituted.

The first Chapter.

WHan oure Lord Jesus Christ in the .xix. of Mathew/ was spoke to in certayne poyntes concernyng wedlok/ he had a respect behinde him in to the olde Testament/ and gaue answere out of Moses/ that he layd/ how that wedlok at the begynning was ordeyned of God himselfe. For almuch therfore as I now also am mynded to speake of the begynning and first originall of holy wedlok/ I knowe no better/ then in like maner to stablisshe the same out of the right excellent Prophet of God Moses/ who writeth and testifieth in the second chapter of his first boke/ that God made the man Adam altogether perfecte/ set him in the paradise or garden of pleasure/ and after ward layd immediatly: It is not good that man shulde be alone. I wyll make him a felowe helper to stand nere by him. For whan the Lord had shapped man out of the erth/ he brought vnto him all maner of beastes/ that he might geue euery one his right name/ how it shuld be called/ and that he might loke vpon them. But among thē all founde he none apte to be ioyned vnto himselfe/ none that he coulde set his hart vpon/ none lyke himselfe/ none that he might dwell by as by an helper & comforte. And vpon thys sayde God: It is not good/ that man shuld be alone. And therfore determyned he with himselfe/ to make an helpe

The place Gen. ij Plainely declared

comforte vnto man. In the which processe we perceaue all ready / where holy wedlok was instituted / namely in the paradise and garden of pleasure: yee and whan it was ordeyned / euen in the begynninge of the worlde / before the fall of man / in al prosperite. Of whom also it was instituted euen of no angell or man / but of God himselfe / doutlesse to mans greate comforte & helpe. For in asmuch as God himselfe saieth: It is not good for man to be alone / It foloweth / that it is good for man to haue his owne lawfull mate. As for that euell which somtyme is sene and founde amonge maried persones / it commeth not chefely of holy wedlok / but of the mysvsyng therof / and because men do not as God commaundeth and as they shulde do.

Wedlok was instituted of God in paradise

Now wyll we farther cõsidre / how God dyd institute holy wedlok / and he himselfe made a companion for man / and brought him a wife. It foloweth thus in Moses: Then the Lorde God cast a slombre on Adam / and he slepte. And he toke out one of his rybbes / & in stead therof he fylled vp the place with flesh: And thus dyd God make the woman / out of the rybbe that he had taken from Adam. Of this maner dyd God make for man a companiõ / lyke vnto him selfe and mete for him. Here now ought we to considre the occasion / why God made the woman out of the slepinge man / and not whyle he was awake: Of the rybbe / and not aswell of the erth as he had made mã to fore. For all this serueth to the declaracion of oure purpose.

The creacion of the woman.

First in the slepe of Adam / dyd he set forth the death of Christ / out of the which (vnto the same Lorde Christ) there is prepared a pure and holy spouse in the fountayne of water thorow the

wyde/ as Paul saieth to the Ephesians the fifth chapter. Of such health and grace of God shuld maried folkes also haue vnderstonding and knowlege Wherefore his mynde is to signifye vnto vs that in takynge holy wedlok in hand/al tentacions shulde slepe. The ordinaunce/regarde/and feare of god/ought to ioyne them together/that are disposed to marye. The woman was taken from/and out of the syde of man/and not from the erth/lest any man shulde thinke that he had gotten his wyfe out of the myre: but to consider/that the wife is the husbandes flesh and bone and therfore to loue her: yet was she not made of the head. For the husband is the heades master of the wyfe. Neither was she made of the fete (as though thou mightest spurne her awaye from the/& nothing regarde her) but euen out of thy syde/as one that is set nert vnto man/to be his helpe & companyon. And as the bone of the flesh is strong/so ought the husband to be the strength/helpe/and cõforte of the wife. Therfore was she also taken and created out of the ribbe or bone/and not out of the flesh.

But in the circumstaunce that foloweth/shall euery thing be more playn afterward. For now it foloweth how God gaue the woman vnto man/and how that he receaued and toke her. God brought the woman vnto Adam/and (as it is euydẽt in the first chapter) he blessed them/and sayde vnto them: Growe and multiplye/& fyll the erth. Out of the which wordes we maye perceaue clerely/that God was the first causer of wedlocke/and first dyd knyt them together/& blessed thẽ. Now assoone as the woman was brought vnto Adam/and geuen vnto him/he

Adã and Eua wer maried to gẽther.

layd immediatly: this is one bone of my bones and flesh of my flesh. Afore dyd Adam beholde and consydre all beastes and lyuinge creatures here vpon erth and gaue euerypone his peculiar name accordinge to his kynde / but amonge all thinges lyuynge he founde none / to whom he might beare an hart & mynde, namely to dwell by it / to loue it / and of it to procreate one like vnto himselfe. And therfore is it reason / that with fyre they be punished vnto death / which (agaynst all kynde and nature of man) haue to do with beastes / and not onely with women.

As soone now as the womā was set before Adā / he knowlegeth immediatly / that she was for his purpose / that he lyked her wel / & that he cōsent in coulde fynde in his hert to loue her / as one that was of his owne kynde / of his owne bloude / flesh of his flesh & bone of his bone. For though he slepte whan ỹ womā was created out of his eybbe / yet saw he well that she was lyke him & such one as he hitherto had not found amōg all other lyuing creatures. God also had planted in thē the kynde / the loue / the hert / the inclinacion & naturall affection that it belemeth the one to haue toward the other. Like as Adā now had geuē all other beastes theyr names accordyng to the first originall & operacion of theyr kynde / so geueth he now a name also vnto the wife / & calleth her Ischa / that is to saye of man / because she was taken out of the man.

Occasion of loue, & to marie age.

Then foloweth it farther in Moses: For this cause shall a man leaue his father & mother / & cleue vnto his wife / & they two shalbe into one flesh. These wordes doth Adam (or els Moses) speake yet out of the mouth of God / & therby declareth the dewty knot & couenant of maried

Theknot and couenaunt of mariage.

folkes/namely that the highest loue/bonde and vnyte among them shulde be thys/that no man separate thē a sunder/but onely death. This declareth he with two speciall poyntes. First/there is no man (next vnto God) dearer vnto vs by all reason/then is oure father & mother. But whā they wyll make diseuerd betwene maried folkes God cōmaundeth a man in that behalfe to forsake father & mother/& to kepe him to his wyfe. The loue therfore in mariage ought to be (next vnto God) aboue all loues. The seconde: They two/saieth he/shalbe in one flesh/that is to saye one body. Now lyke as the greatest loue/the most excellent and vnpaynfull seruyce/diligence and cruelst labour/is in the partes of a mās body/one doyng for another/one louyng/defending/helping & forbearing another/sufferyng/also lyke ioye & lyke payne one with another. Euen so ought it to be betwene man & woman in wedlok. And lyke as the partes of a mans body separate not thē selues one frō another afore death/euē so must wedlok be a knot vnlooseable. And lyke as the partes of a mās body/whan they are sundred one frō another/conceaue an exceading great anguysh/doloure and payne/euen so ought it to be an exceading grefe for maried folkes to be separated.

And thus Moses/ouer & beside that he declareth ỹ first originall of holy wedlok/layeth also the foundacion of lawes matrimonyall/out of the which all other statutes are taken. After the fall of Adā & Eue/ther was nothing added further vnto wedlok/nether altred in those thinges that were ordeyned/saueynge that/by reason of the fall & synne/ther was sorow and payne layed vpō them both/& vpon vs all. For

vnto man it was layde: In the sweat of thy face shalt thou eate thy bred. &c. And vnto the womā layde God: I wyll surely increace thy sorowe whan thou art with chylde/ & with payne shalt thou be delyuered/ and to the husbande shalt thou haue respecte/ & vpō his pleasur depende. Neuertheles thorowe thy vnfeyned fayth in Jesus Christ/ all these & othergrefes are mynished in them that beleue/ and therby vnperfectnesse is helped/ in so much that they come to a very prosperous olde age many tymes.

Thus much thought I to shewe out of Moses that excellēt seruaūt of God/ whā where/ how/ of whō/ & partly for what intent holy wedlok was instituted namely/ how that God himselfe in Paradise/ at the begynning of the world (euē in the tyme of mās innocency & prosperite) ordeyned thus for the welth of mā/ that one mā & one womā. ioyned together shulde be one body/ one to loue & other aboue all thinges nert vnto god/ the one to be coupled to the other without separacion/ one to helpe & socoure & other/ & in the feare of God to bring vp theyr childrē. And this is in a maner the whole summe of the one parte of this boke. The seconde Chapter.

What wedlok is.

HOr vpō the layde foundacion will I laye & set forth all my worke folowinge. And fyrst wyll I shew what wedlok is. Then whan I haue described the same/ I shall open & declare the articles therof particularly.

Wedlok

That we call wedlok/ is in the Germaynes tonge called Ee/ which as it is a very old word/ so is it somtyme taken for a law or statute/ somtyme for a bonde or couenaūt. Thus is the old testament called the law or the olde couenaūte/

the new Testamẽt/the new law or the new co-
uenaunt: because that therin consisteth not one-
ly the lawe that god gaue to the olde and new
people/but also the couenaunt which he made
with them bothe. The latinistes call it coniugi-
um/a ioyning or yoking together/like as whã
two or̃ are coupled vnder one yoke, they beare
or draw together like burthen and waight.

A yoking together.

Therfore is wedloke a coueaunt/a cou-
plinge or yokinge together. Now yf wedloke
be not the coupling or yoking together of one
thing/thẽ must it be excepted/from other knyt-
tinges/and we must geue vnto it the owne na-
tures & propertie pertaynge to it selfe Namely
that it is a right knott vnto god acceptable
a yokinge together of one man and one womã
with the good consent of them both. Here vnto
also must we adde/why & wherfore they shulde
and must be yoked together: Euen to the intent
that they maye lyue honestly and frendly the
one with the other/that they maye auoyde vn-
cleannesse/that they maye bring vp children in
the feare of god/that the one maye helpe and
comforte ther tother.

Out of this maye we comprehende a shorte
descrypption of wedloke/and saye: Wedloke is
a lawfull knott and vnto god an acceptable
yokynge together of one man and one woman
with the good consent of them both/to the intẽt
that they two maye dwell together in frend-
shippe & honestye/one helping and confortynge
the tother/eschuynge vncleannesse/& bringinge
vp childrẽ in the feare of god. Or els set it after
this maner folowinge: Wedloke is the yoking
together of one man & one woman/whom god
hath coupled according to his worde/with the
consent of thẽ both/from thence forth to dwell

together/and to spend thier life in the equall partakynge of all such thinges as god sendeth/ to the intente that they maye bring forth childre inthe feare of him/that they maye auoyde whordome/ and that(acordinge to gods good pleasure)the one maye helpe & conforte the tother.

The thirde Chapter.

The declaracion of wedloke thus discrybed.

Now will we planely open euery parcell of the sayde description from article to article/and/with testimonye of the scriptures) proue and establisshe the same/where nede is.

First/that wedloke is the coupling together of one man and one woman not of one man & moo wemen/or of one woma and moomen/the Lord him selfe affirmeth it/Matth.xix.& so is it written also in the second of Genesis. Now where as some of the holy fathers had moo wyues then one/those were but the actes of certayne pryuat men/and not such generall examples/as are thorowly to be folowed. One man and one woman.

Agayne/the pryuat dede of some/or of many men/make no comen lawe. The lorde in the fore rehearced place of Matthew/dyd alledge and renew that old lawe of mariage agayne. Therfore he that now will bringe in the multitude of wives/shall folow more the rule of Mahemet/then of Christ.

Moreouer by the ioyning/ioyning/or coupling do I vnderstode not only an outward dwelling together/but also an vniforme agrement of mynde/& a comen participacion of body and goods/for asmuch as the Lord saieth plainly And they two shalbe iuto one flesh/that is/one body. But of this we shall speake further afterward/whā we come to treate of ỹ Cōsentinge.

Furthermore / wedlok must not onely be a coupling together / but it must also be such a coupyng together as commeth of god / and is not contrary to his worde and will. For where as certayne men do alledge out of the holy gospell (what god hath couplēd together / let not mā separate) & conclude theron / that whan two personnes come ones together / & the one hath take the other / it must nedes be fast / & noman maye breake that bād. Suchmen haue not so good respecte to the wordes of the lorde / as they shuld. For the lorde sayde not: what soeuer is coupled together / ought not or maye not be separated. But thus he sayde: What god hath coupled together / let not man separate. Therfore must it be considred not onely whether two personnes come together / but much rather whether it be done with god / or no. That thing is with god / which is not done agynst his cōmaundement and worde.

Let not mā separate that god hath coupled together.

There be many whom god coupled not together / but carnall lust / money / good flatery dyb kēnesse / a fleshly arme and frendshype / where god is not thought vpon / & therfore synne they the more agaynst hym. It is written in the sixte chapter of Gene: The sonnes of god sawe the daughters of mē / that they were fayre / and toke vnto thē wyues such as lyked thē. Whereby euery mā maye perceaue / that there was loue & lust / & consente & coupling together / but therfore pleased it not god. The same maner of woorkynge doth the lorde recyte also in the xxiij. of Mathew / & saieth: As they were in the dayes afore the floude / they dyd eate / they dyd drinke they maried & were maried / euē vntill the daye that Noe entred in to the arke / & they regarded

ſt not/till the ſloude came & toke the all a waye. Thus alſo ſhall the commynge of the ſonne of man be.

There is noman now ſo dull/as to thinke that it is ſynne to mary. Therfore was not that reprehended as though it were a ſynfull & vnright thinge to mary/but becauſe they came not together after the worde of the lorde/yee rather they folowed their owne tentaciõs/as I ſayde afore. Wherfore Eldras dyd ſeparate by verſe mariages/yee euẽ of thoſe ẏ bore a good affectiõ theone to the other & were coupled toge ther. For it was not god/but ther owne tentation that ſoyned thẽ. Eldras the tenth chapter. The yoking then of maried folkes together/ muſt be framed right acording to the worde and will of god.

Diuorſe ments.

The fourth Chapter.

The right coupling together of Chriſten folkes in mariage.

CErtayne poyntes now ſhal I ſet forth/to the which thoſe faithfull Chriſten men muſt haue reſpecte/that intẽde to take holy wed lok vpon thẽ/acordinge to the wil & pleaſure of god. Firſt/though mariage alſo concerne the ſoule and inward man/yet pertayneth it like wiſe to the outward thinges/that are ſubdued to the hyer powers. For wher as faithfull rulers haue ordeyned/good/apte/and conuenient ſtatutes and ciuyle lawes/ſuch ought no reaſonable Chriſten man to reſiſt/but much rather is he bound to obeye them/like as the holy Apoſtle Peter hath written and taught. 1. Pet. ij. Be ye ſubiecte (ſaieth he) to all ciuyll ordinaunces of men for the lordes ſake. The hyer powers haue auctorite to make ciuyle lawes in outward thinges. And who ſo with

ſtatutes & lawes matrimonyall made by rulers.

stondeth such/ doth withstand the ordynaunce of God/and therfore shall God punisshe him/as Paul testifieth Roma. xiii.

Religiō & fayth must be cōsidred.

Secondely/the Lorde sayeth Deutero. vii. youre daughters shall ye not geue to theyr sonnes/meanynge the vnfaythfull and infidels/ & theyr daughters shall ye not take for your sonnes. Therfore in goinge aboute mariage/ a Christē man must fyrst loke that in bādfastinge hym selfe to a woman he make no dyuorce of the true fayth/or bryng it into parell. For it folowyth in the lawe: For they shall make youre sonnes to fall awaye fro me/& to serue straūge goddes. And then shall the indignation of the Lorde warr whot ouer you/ and destroye you shortely. Neuertheles yf there be no daunger of fallynge awaye from Goddes trueth/or of hurtynge the same/then (concernyng mariage) it maketh no matter though the partie dwell amonge infidels/or come of vnfaithfull fathers and mothers. For Booz which was grandfather to Jesse Dauids father/maried a Cananite of Jerico euen Ruth/whō the Euangelist reciteth in ỹ Genealogie of Christ Jesu. Mat. i. For she was right faithfull/& abhorred all ydolatrye.

Els yf there be parell present/ that the one shalbe caried awaye vnto errour/ then hath not oncly the law in the olde Testamēt spoken there agaynst/but Paul also commaundeth in the secōd to the Corinthians the vi. Chapter saynge: Beare not a straunge yoke with infidels. For what felawshyp hath righteousnes with vnrighteousnesse? What company hath light with darknesse? What concorde hath Christ with Belial? Or what parte hath the beleuer

with an infydell? How agreeth the temple of God with Idoles? ye are the temple of the lyuynge God. &c.

Mariage is a comen participacion of mynde body/& goods. How saieth Paul: What vnyte can a faythfull beleuer haue with an infydele? The vnbeleuer cleueth to vnrighteousnesse/to darknesse/to ypocrisye/to errours/euen vnto the deuell and to ydolatrye. Agayne: the faithfull beleuer despyseth/abhorreth & condemneth all such thinges/loueth righteousnesse/& trueth of the Gospell/the light/euen the Lord/& hath God lyuinge in him. How wyll these two now drawe one yoke/which are of such a contrary mynde? To drawe one yoke/is a maner of speaking/& is as much to saye/as to haue felaschippe/& to yoke the selues together in wedlok. To beare a straunge yoke/is it to take an vnfaythfulmate/or one to geue ouer himselfe vnto such thinges/as may alienat his mynd frō God & his trueth. And verely what womā soeuer taketh an vnbeleuyng mā/must draw after him in vnbeleue/yee & do/se/& beare that which is cleane contrary vnto fayth/and hurtfull to hyr soule: The childre also shalbe brought vp in infidelite. And though it come not to passe whyle the parentes be alyue/yet happeneth it after the death of the faythfull. Whyle such yoked folkes also are alyue/there is no tranquylite: finally the beleuer must be in continuall discorde with the vnbeleuer/or els must he graunt vnto hyr & so do agaynst God/agaynst his owne soule/& agaynst his conscience. Therfore must we take good aduisement afore hand/lest we yoke our selues/our frendes or our childre with vnfaythfull people/to the great hurt of our selues & ours

An obiection.

Thou wilt saye: For asmuch now as I haue an infidell to my mate/ I perceaue that ther can be no mariage betwene him and me / therfore will I departe from him. To this doth Paul answere the .i. Corin. vij. yf a brother (that is to saye a Christen man) haue an vnbeleuyng wife & she be content to dwell with him/ let him not departe from her. And yf a woman haue an vnbeleuyng husband/ & he consent to dwell with her/ let her not departe from him. For the vnbeleuyng husbande is sanctified by the wife/ and the vnbeleuynge wife is sanctified by the husband. Els were youre children vncleane/ but now are they holy. But and yf the beleuyng departe/ let him departe. A brother or a sister is not in subiection to such. But in peace hath god called vs. et cetera. We must therfore put a difference betwene it that is done allready / and it that is yet to do. A wedlok is it (no doubte) that after the comen custome and lawe is openly and iustely celebrated / of euery man estemed for wedlok: But yf in the same there be anye errour or blemysh/ that errour shulde not be defended or brought in to other mariages. Nether ought me therfore immediatly to conclude & saye: Wyn vnsemely mariage is therfore no mariage at al

The solucion.

Wherfore/ whyle the matter is not yet past/ euery man ought to beware/ that he nether his be snared in daunger. We can note well the blemisshes of the body/ much more ought we to consider the blemisshes of the soule. We shulde take ensample by Salomon/ seynge it is manifeste/ vnto what poynt the vnbeleuyng wemen brought him/ all though he was ye wyseste amog me vpon erth. But wha the matter is done allready/ let euery mas mynde be to kepe ye thinge

that god hath called him vnto/ & do that moost conuenient is/makinge faithfull prayer vnto god/and folowinge the counsayll of the holy Apostle Peter/which(1.Pet.iij.)he gaue to the wemē that haue vnbeleuyng husbādes/sayēg: Let the wyues be in subiection to their husbandes/that euen they which beleue not the worde maye without the worde be wonne by the good conuersation of the wyues/whan they se your chaast lyuynge in the feare of god.

It pleased not Paul/that in wedlok all hope shuld so denly be cast of for vnbeleues sake/and violence mynistre's to separacion. For in the fore recited place to the Corinthians he saieth after this maner. For what knowest thou woman/whether thou shalt saue the man or noe Or thou man/whether thou shalt wynne the woman or noe

Wherfore he that is snared in such a case/let him call vpō god/and lyue in his feare/in faithfulnesse/in pacience/in longsuffringe/in discretion soberly and in vnfayned loue. yet let euery Christen man take hede/that for his wifes sake he consent to none ydolatrye/nether defyle him selfe with the workes of vnbeleefe. Let euery man remembre the wordes of the lorde: Who so loueth father or mother/wife or childrē/sister or brother/lond or substaunce/more then me/is not worthy of me. But let him all waye crye vpon god for socoure/counsaill/counforte and helpe. So shall he faithfully not onely shew his louyng kyndnesse/but also fynde remedy/and declare his helpe.

The fifth Chapter.

To a right mariage/must children also haue the consent of their parentes.

Moꝛouer lyke as God⁊ fayth ſhuld not be denied oꝛ forſake with the mariage / euē ſo they which are next vnto God (as father and mother) ought not to be neglected⁊ deſpiſed. Foꝛ though God ſayd: A mā ſhall forſake father⁊ mother / ⁊ kepe him to his wife / yet thoſe his woꝛdes in that ſame place / are concernyng mariage that is made alreadi (what dewtye they that are maried owe the one to ẏ tother) ⁊ are not touching the contractinge of wedlok / that chilꝺꝛen maye mary without the reſpecte knowlege oꝛ cōſent of theyꝛ parētes / vnder whoſe auctoꝛite⁊ iuriſdictiō they be. And I wōder what the papiſticall bokes and lerned men dyd meane / whan they taught / that the cōſent onely of both the parties / doth faſtē the matter / ⁊ coupleth thē together in mariage: The cōſente of ẏ parētes alſo (ſay they) is good withall / but whā they two haue conſented / ⁊ one hath take the tother / the knot cā not be vnknyte / nether maye the parentes ſeparate thē frō aſunder. Where as lawes both naturall (dyuyne ſpecally) ⁊ cyuile / requyre the parētes cōſent to the chilꝺꝛēs mariage: In ſo much that they iudge the pꝛomes to be of no value / which is made without the knowlege of the parentes: yee ⁊ that alſo in thoſe chilꝺꝛē which as yet are not come to theyꝛ yeares / and are yet vnder the tuyciō of theyꝛ elders. Foꝛ in almuch as the chilꝺꝛē are not yet come to perfect diſcreciō they can not cōtracte mariage which requyꝛeth vnderſtāding / yee they can nether counſayll ner help thē ſelues. So ẏ in this behalfe ẏ cōſent of theyꝛ parētes is not onely neceſſary but alſo good ⁊ profitable foꝛ thē. As foꝛ pꝛeuy cōtractes which are not made accoꝛding to the lawes / they haue euer bene reiected / nether were they acceptable to

any man/saue vnto such as were ignoraunt & wicked. For why: for the most parte they are made of some fond affectiō/yee knavere falshod & dissceate is comenly the doer/to persuade/& by wordes to take yong folkes in the snare. Many pryuy cōtractes are brought to pas with flatery/ with dronkenesse/with rewardes & promises/ wherby yong ignoraūt people are vtterly begy: led & destroyed. To geue libertye & lycence vnto such / is euen almuch as to geue a mad man a swerd/& a knyfe to a yong child/yee a very sclaundring is it & a dishonouringe of mariage. Dissobedience of childrē also toward theyr parētes & tutours/hath euer bene reprehended amonge all nacions. God cōmaundeth & sayeth: Thou shalt honour thy father & thy mother. Exo.xx. Now doth the obedience or dissobedience of the childrē at no tyme declare it selfe more then in cōtracting of wedlok. Greater honoure canst thou not shew vnto thy parētes/then whan thou folowest thē herin: nether greater dishonoure then whā thou herin resistest them. Esau displeased his pa. rētes very sore/in takyng a wyfe without theyr cōsent. Jacob folowed theyr mynde/& was cō. mended. This commaundemēt also of honou. ring our parentes/dyd oure Lorde Christ right faithfully cōmitte vnto vs. Matt.xv. In the.vij. of Deuter. doth God geue this charge vnto his people/sayeng: ye shall not mary your sonnes & daughters to the vnbelcuers. By the whych wordes we may well vnderstond/that the auc. toritie of marieng yonge folkes/lieth in the pa. rētes & not in thē selues. Wherfore Abraham before the lawe charged his seruaunt Eliezer/ that cōcerninge the contract/ng of maria ge be. twene Isaac & Rebecca he shuld do his messag

Chil. drē inuall honoure theyr pa. rentes.

wyth Bathuell & not specially wyth Rebecca herselfe. The seruaunt also dyd his earand to the parentes and not to the daughter / all though he fou̅d her alone without by the well syde / and had tyme / place and occasion sufficient so to do. This lawe dyd Sampson obserue Judicum. xiiij. For though he had found & spied a damsel that pleased him / yet he toke her not / but first shewed his parentes / brought the with him vnto her / & toke her with the knowlege and consent of hys father and mother.

In the second boke of Moses the. xxij. Chap. doth God commaunde thus: yf a man begyle a mayde that is not betrouthed / and lye with her / he shall endote her / and take her to his wyfe. yf hyr father refuse to geue her vnto him / he shall paye money accordinge to the dowrye of vyrgyns. Here doth God geue the father auctorite to take his daughter frō the man / to whom she is promised els by the lawe. Therfore maye the parentes drawe theyr chyldren agayne to theyr iurisdiction. For this is a syngular great thing / that the father hath auctorite / to take his forced daughter from the man / and to withdrawe her from him / to whom she was promysed by the law. In the fourth boke of Moses the. xxx. Chap. it is wrytten thus: yf a damsell vowe a vowe vnto the Lorde / & bynd herselfe beynge in hyr fathers house & vnmaried: yf her father hear hyr vowe & bonde wherch she hath made vpon hyr soule / & holde hys peace therto / then all hyr vowe and bonde wherch she hath made vpon hyr soule / shall stand in effecte. But and yf hyr father forbyd her the same daye that he heareth it / then none of hir vowes ner bondes which she hath made vpō hir soule / shalbe of value. &c. All though nowe in these layde

Chyldre may make no vowe ner promises without the parentes cō sent.

wordes of God / there is no mariage but vowes expressed and named / yet is it an euydent testi-
monye / that no childe which is not yet come to his yeares / and is yet vnder the tuycon of hys parentes / hath auctorite to vowe / vynd / or alter it selfe without theyr consent / yee yf any such vowe or alteracio̅ do chaunce / that then the parentes haue auctorite by the lawe of God / to let and hynder the same. For in asmuch as God permitteth to vnbynde it / and wyll not that it shalbe of any effecte / which without consent of the parentes is promised to himselfe / no doubte he will not that it shall stande immutable which in disobedence is wylfully done without the parentes consent.

The holy apostle Paul in the first chapter of the first Epist. to Timothy amonge many other greuous synnes / reckeneth also the stealynge a- menstea-
way of men / which is a shamefull vyce / whan lers.
mens childzen / seruaunts or such other folkes as belong vnto the̅ / are caried awaye or entyced fro̅ the̅. Whan a wicked / sotell & shamelesse woman / entyceth an ignouraunt yong man fro̅ his father / which with great expenses trauayle & labour hath brought him vp / whan she blyndeth him with loue / and at the last getteth him awaye vnder the title of mariage: Or whan a wanton and layze tongued folowe entyceth a damesell from hir mother / and than (vnder the tytle of mariage) conueyeth her awaye / what is it els but mene stealinge?

Thus I trust it is manifest out of Gods word & the lawe / that to the lawfull mariage of the childzen / the consente of the parentes also is necessary / and that the chyldzen ought not to cast theyr parentes alyde: & yf they do / that then the

parentes maye refuſe and dyſannull the chyl dzens pzomes.

The cyuyle lawe.

The cyuyle and Imperiall lawe requyzeth alſo the conſent of the parentes/as it is manifeſt libzo Pandect.xxiij. Juſtinian the Emperour Inſtit libzo.j.tit.xi.wzyteth after this maner: laufully & ozdinately do they contracte maryage one with another / which come together after the cõmaundementes & lawes: yong men whan they are old ynough to take wyues /and yong wemẽ whan they are of conuenięt age to take huſbandes:but ſo that they haue the cõſent of theyz parentes/vnder whoſe auctozite they be. That this ſhalbe ſo/willeth and chargeththe law cyuile & naturall: in ſo much that the fathers cõmaundement muſt go befoze. Theſe be Juſtinians wozdes /which are ſomaniſeſt and euydẽt/ that they ne de no further declaracon.

Upon this do ſome men thinke/that theyz maryage is no maryage/& that the one of thẽ ſhulde now be ſeparated frõ the other ſeyng it is ſo lõg ſens they were cõtract agaynſt the wyll of theyz parentes. But ſuch perſones ought to conſidze/ that theyz parẽtes dyd not put thẽ frõ aſunder/ & therfoze is theyz wedlok now a laufull wedlok/in aſmuch alſo as in pzoceſſe of tyme theyz parentes were reconcyled. And though it were not ſo/yet openly accozdinge to the cuſtome of the comen lawes were they permitted to mary/ & were ſolemply receaued in to wedlok/lyuyng honeſtly togethet / haue had childzen/exerciſed all dewties of maryage. Therfoze ought they by reaſon to cõtinueſtyll in theyz matrymonye/& in al poyntes to applye thẽ ſelues to ỹ feare of god.

Some turne thẽ ſelues another waye & ſaye: Thozow ſuch lawes are the pooze ſnared/that

they can neuer come to anye riche mariage/for
the ryche will not geue theyr childrē to the poor.
Wherby it maye eaſely be perceaued/where the
ſhoe wryngeth them/that reſiſte this awncient
good and reaſonable lawe. Theyr harping is
vpon theyr halfpeny/theyr myndeis to be riche
with mariage: nether are they ſatiſfied to haue
takē awaye the childe agaynſt the fathers and
mothers will/but agaynſt theyr myndeswolde
thy haue the good alſo. Theſe take not the child
becauſe of mariage/but for the goodes ſake.
Thus doth iniquyte diſclooſe it ſelfe/ that a
man maye well perceaue/what it is that ſome
men ſeke in mariage. A reaſonable man whe-
ther he be ryche or poore/will all waye haue
reſperte vnto the feare of god/ to honeſtie/ to
faithfulneſſe/ to laboure and vertue/ and not
to the bagg of moneye. Themiſtocles deſyred Themiſtocles.
rather to haue a wyfe/diſcrete and a prudēt per
ſone /thē one that was ryche. But whoſo hath
more reſperte to worldly ſubſtaunce/thē to ho
neſtie and knowlege/is a ſhamefull perſonne:
like as he alſo that hyghly eſteemeth ſuch a mās
frendſhippe /and deſyreth it for moneys ſake.
Now be as be maye: Who ſo euer is greued
withe this lawe touching the conſent of the pa-
rētes/let him laye awaye his gredy deſyre/his
braggīg and his fe ud affection/and let hym
haue reſperte vnto god and vnto equyte. Let
hym cōſidre well the worde of the lorde. What
thou wil not haue done vnto thy ſelfe/that do
not thou to another. So ſhall the lawe be more
lighte vnto hym/and the more eaſye to beare.

The. vi. Chapter.

The parentes ought not to conſtraynetheyr
childzen to matrimonye/ nether to mary them
afore theyr tyme.

In this poynt alſo ought not the parētes to take to much vpon them ſelues becauſe of theyr auctorite/ nether to abuſe it/ or to compell theyr childe/ ether (becauſe of filthy aduantage or loth ſomnelle in taking payne) to let him go/ & haue no reſpecte vnto him. For an vngodly & vnhappye thing is it in the cauſe of mariage to cōpell a yong nā agaynſt his will/ to take ſuch one as he hath no hart vnto. For in mariage ought to be the full conſent of both parties with the cōſent of theyr parētes. Likewiſe alſo whā a ſonne or daughter are come to theyr yeares & full diſcretiō/ but are of theyr parētes in the meane ſeaſon not loked vnto/ and ſo afterward with good aduiſe & deliberaciō do honeſtly marry to gether. Then ought the father well to conſidre/ that thorow his owne wrōgfull & vnrighteous demeanour/ he hath loſt his auctorite as touchinge hyndringe & breakynge of that mariage. For ſeynge that the parentes do not loke to the childrē/ ner make ſuch proniſion for thē as parentes & tutours ought to do (& therfore are become nothing leſſe then the parētes/ why wolde they then requyre of childrē ſuch obediēce/ bi the which the childzen might fall and periſhe in the daungers ſnare of the deuell? In ſuch caſes verely is not a Chriſten man ſubiecte ner bound/ in as much as all the lawes of God do extende & ſerue for the honeſtie/ welfare/ & preſeruacion of man/ and not for his deſtruction. It hath oft tymes bene founde in dede/ that ſuch mariages contracted euen agaynſt the willes of ſuch vnfaithfull and couetous parētes/ haue bene proſperous/ holy/ & acceptable vnto god. Notwithſtanding my purpoſe is nother/ to cōmende the fooliſh affections/ nether the wicked & wanton

behaueoure of certayne yong wylfull persones that feare not God. In summa/ the measures ought here to be a lyke longe: euen thus: like as the childzen must haue respecte to theyz parētes/ & not wilfully despise them oz cast them of: So shulde not the parentes without anye pite compell theyz chyldzen to mariage afoze theyz tyme/ nether wickedly neglect them/ oz leaue them vnpzouyded foz in due season. Good lawes/ iust rulers/ the feare of God & discrecion/ shall moderate this matter well ynough. Hereof also shall we treate moze largely/ in the chapter of the Consentynge.

Furthermoze/ the age oz yeares of the chil. dzen must well be consydzed of the parentes. Foz an vnnaturall & vnhonest thinge is it/ to mary yonge folkes/ which yet haue not attayned to theyz lawfull & iuste yeares. Many great sicknesses do spzinge therof. yong mothers also haue no iust strength/ nether to noziss ner to bzinge foztth the frute. And somtyme hath it chaunced that they haue dyed of theyz impotent childe. Lykewyse the childzē which were bozne of chyldzen/ became syck and feble: Yet shall also not be comely foz Chzistē men/ to haue lesse discrecio herin thē/ the Heythē/ which haue had great respecte to the age & yeares. Foz Plato/ Aristotell & Heliodus appoynte the age of seuentene yeares to yonge wemen. Some ther were/ that to yong menhaue appoynted the age of .xie. oz .xx. yeares: foz in those yeares be the powers somwhat strengthened/ & decreace not thenthoz ow mariage/ as they do in weak folkes. But herin may euery mā behaue himselfe after the best and most honest maner/ acozdinge as the hynde complexion and cause requyzeth.

The vij. Chapter.

Such degrees of conſanguynite and affinite as are forbydden and inhibited.

A Lauſull copulacio alſo in mariage/ought not to extende vnto ſuch degrees of conſanguinite and affynite as are forbydde. And that euery man maye vnderſtond and knowe/ what degrees god hath inhibited/I ſhall recyte and declare the wordes of god Leuit.xviij.cap.

Thus ſaieth the lorde:ye ſhall not do after the workes of the land of Egypte/wherin ye haue dwelt/nether after the workes of the land of Canaan/in to the which I will bring you nether ſhall ye kepe their cuſtomes/but accordnig to my lawe ſhall ye do/and my rytes ſhall ye obſerue/for I am the lorde youre god.

And therto addeth he a generall lawe/ layenge: No man ſhall ioyne hym ſelfe to his kynſwoman/to vncouer hir pryuities. For I am the lord.

Then letteth he ſondrye declaracions of the ſaydelawe/as it folowyth now from worde to worde.

i. Thou ſhalt not vncouer the ſecretes of thy father and of thy mother. It is thy mother/ therfore ſhalt thou not vncouer hyr ſecretis.

Firſt in the cauſe of mariage(or otherwiſe in the waye of vnclennelle/are forbidden father and mother:ſo that the ſonne maye not mary the mother/and the daughter maye not mary the father Agayne The father maye not haue his daughter/and the mother maye not haue hyr ſonne.

ij. Thou ſhalt not vncouer the pryuities of thy fathers wife/for it is thy fathers pryuytie.

Secondly are forbydden the ſonne & daugh-

ter in lawe/the father in lawe/and the mother in lawe: So that the sonne in lawe maye not haue his mother in lawe/and the daughter in lawe maye not haue hyr father in lawe. For though the steppe mother onely is expressed here in this lawe/yet is the steppe father also vnderstond herin/for the one is as nye as the other. And seynge the one is forbydde/the tother must not be permitted. Now yf thou considrest the lawe playne on the tother syde/the father in lawe maye not haue his daughter in lawe/& the mother in lawe maye not haue hyr sonne in lawe.

Thou shalt not discouer the preuyte of thy sister/the daughter of thy father or of thy mother/whether she be borne at home/or without. xij.

Thirdly/halfbrethren and half sisters are forbydden to mary together: so that the brother maye not haue his half sister. Agayne, the sister maye not haue hyr halfbrother. And to be borne at home/is whan thy father (after thy naturall mothers death) taketh another wife/and hath a daughter by her/the same now we saye is borne at home/and thou man mayest not haue her/for she is thy sister/on the fathers syde. Agayne/The woman whom thy father taketh/had a daughter by hyr first husband/hyr doth she bring with her in to the house/and hath a sonne also by thy father: the sonne maye not haue the sayde daughter. For the mother beare her without/and she is the youg mans sistere on the mothers syde. Els is it manifest/that yf the man had a sonne by his first wife/and she (whom he taketh after his first wifes death/had also by another husband/a daughter whom she

now bringeth with her to this man. These two perteyne not one to the tother/ but maye mary to gether right well.

lij. Thou ſhalt not vncouer the preuytie of thy ſonnes daughter/or of thy daughters daughter: For it is thyne owne preuyte.

Fourthly are forbydden childers childzen/ that is to saye/the daughters of thy ſonne/ and the daughters of thy daughter. Wherout it muſt folowe/that thy ſones ſone & thy daughters ſone are also forbidden. For both these be of one eſtimacio. And ſo much the more are the ſonnes and daughters themſelues forbydde the parentes/as it is mencioned afore. And yf thou conſidre this degree vpon the man and woman on the tother ſyde/thou ſhalt fynde yet other two degrees after this maner: The man or father maye not haue his ſones daughter/the woman then or the dauzhter maye not haue hyr fathers father/that is to saye/hyr graund father. Item/yf the mā maye not haue his daughters daughter/thē maye not the dauzhter haue hyr mothers father/ which is also hyr graundfather. And thus haue we now the grandfather both of the fathers ſyde and of the mothers ſyde Likewiſe the woman or mother maye not haue hir ſones ſone/then maye not the ſone haue his fathers mother/that is to saye/his graundmother. In like maner ought not the woman to haue hir daughters ſone/nomore maye ye ſame ſonne haue his mothers mother/ which is his graundmother alſo. Thus haſt thou both the grandmothers/of the father ſyde and of the mothers ſyde.

liij. Thou ſhalt not vncouer the preuyte of thy fathers wyfes daughter, borne to thy father and is thy ſyſter.

Fyfthly/are forbydden full brethren & ſiſters of father and mother/So that the brother may not lye with his naturall ſyſter/nether ſyſter by her naturall brother.

Thou ſhalt not vncouer the preuytie of thy fathers ſyſter/for ſhe is thy fathers next kynſwoman. vi.

Thou ſhalt not vncouer the preuytie of thy mothers ſyſter/for ſhe is thy mothers nexte kynſwoman. vij.

Thou ſhalt not vncouer the preuytie of thy fathers brother/to go vnto his wyfe/for ſhe is thyne awnte. viij.

These thre articles haue I ſet together/because they are coniopned/& procede one after another.yet for more clearneſſe & vnderſtōding we maye ſet a threfolde rekening. The firſt rekening(yf the lawe be applied to the mā & womā indifferently)bringeth foure degrees/after this maner:A man maye not haue his fathers ſiſter/therfor is it not lawfull/for him alſo to haue his mothers ſiſter. And yf thou applye ȳ lawe to the womā/thē maye not a womā haue hir fathers brother/in like maner alſo maye ſhe not haue hir mothers brother.

The ſecond rekenyng conſiſteth herin/that thou turne the layde foure generacions/and applye them to the man and woman agayne/ſo ſhalt thou fynd other foure degrees/after this maner folowynge.A man maye not haue his fathers ſiſter/therfore ought not ȳ ſiſter or wife to haue hir brothers ſone.Secōdly.A mā may not haue his mothers ſiſter/therfore ought not the ſyſter or ȳ womā to haue hir ſyſters ſone.Thirdly A womā may not haue hir fathers brother/therfore ought not the ſame brother or man to haue

his brothers daughter. Fourthly. A woman maye not haue hyr mothers brother/therfore ought not the brother or mā to haue his sisters daughter. These foure degrees do brothers childe and sisters childe onely forbid. But the ciuile lawe extendeth farther/euen vnto the brother or sisters childes childe in the thirde degree/or in the fourth/whan thou rekenest the father (that is the rote) for the first/which thing yet is not vsed of euery man. The same lawe also permitteth brothers children and sisters children to mary together. Instit. lib. i. tit. ij. de Nupt. Nether doth the lawe of god inhibite it.

The rekenynge ariseth out of this/that in the lawe a mans fathers brothers wife is forbydde Here out must it folow likewise/that a woman is forbidden to take hyr fathers sisters husband and hyr mothers sisters husband. For it is not to be thought/that god hath permitted the woman that thing which he hath forbidde the mā. Whan thou turnest now those foure degrees/thou applyest them vnto the mā s woman(as I haue of sayde) thou fyndest other foure after this maner: The mā maye not haue his fathers brothers wife/therfore maye not the woman haue hir husbandes brothers sonne. Secondly. A man maye not haue his mothers brothers wife/therfore maye not a woman haue hyr husbandes sisters sonne. Thirdly. A woman maye not haue hyr fathers sisters husband/therfore maye not a mā haue his wifes brothers daughter. Fourthly. A woman maye not haue hyr mothers sisters husband/therfore maye not a man haue his wifes sisters daughter.

Thou shal not vncouer the preuytie of thy sonnes wife/for it is thy sonnes preuytie

therfore shalt thou not vncouer hyr preuytie.

Openthly/is a man forbidden his sonnes wife. Therfore like as the father is forbidde his sonnes wife/so must the mother also be forbidde hyr daughters husbād. Wifes mothers also and wifes fathers are forbidden/specially seyng the lord hymselfe hath spoke it with expresse wordes/Leui.xx. yf a man take a womans & hyr mother also/the same hath wrought wickednesse. He shalbe brent with fyre/and she likewise. ix.

Thou shalt not vncouer the preuyte of thy brothers wife/for it is thy brothers preuyte. x

Tenthly/is a mans brothers wife forbidde. Hereout folowyth it also/that a woman maye not haue hyr sisters husband. Now turne those two degrees aboute/A man maye not haue his brothers wife/therfore maye not a womā haue hyr husbandes brother. Item/A woman maye not haue hyr sisters husbād/therfore maye not a man haue his wifes sister. And this is planely expressed also by god hymselfe in the twelfth article/namely/that one mā maye not haue two sisters/nether one woman two brethren.

Thou shalt not discouer the preuyte of thy wife and of hyr daughter also: nether shalt thou take hyr sonnes daughter or hyr daughters daughter to vncouer theyr preuyties/for they are hyr nye kynne. Iewere wickednes. xi.

In this eleuenth article are expressely forbidden steppe childrē/and their childrē/that is to saye stepchildrens childrē/and namely a man maye not haue the daughters of his sonne in lawe/nether his sonne in lawes daughters daughter. Wherby it is easy to vnderstonde/that the mother also of woman is forbidden to

haue the ſone of hyꝛ ſone in laſwe/and the ſonne of hyꝛ daughter in laſwe. Turne the degrees now on the other ſyde/ꝑ thou ſhalt fynd/that the graundfathers wife and the graſſdmothers huſbād are in anye wiſe forbyddē. For Turne this/the man may not haue his wifes daughter and then alſo maye not the daughter haue hyꝛ graundmothers huſband on the mothers ſyde Turne this likewiſe/A womā maye not haue hyꝛ huſbandes ſones ſone/then alſo maye not the man oꝛ the ſone haue his graſſdfathers wife on the fathers ſyde.

xij. Thou ſhalt not take a wife and hyꝛ ſyſter alſo/to vexe her/ to vncouer hyꝛ preuyte/ whyle ſhe is yet alyue.

In this twelfth article is it forbydden/that no man ſhall haue two ſiſters / therfoꝛe maye no woman alſo haue two brethꝛē/as it is ſayde afoꝛe. For where as Jacob had two ſiſters/it was not done with his will and vplet purpoſe but thoꝛow the diſceatt and ſotiltie of Laban. Here alſo by the law is it inhibited/ꝑ ſomtyme was vſed befoꝛe the lawe came. Now where as is added this ſayenge (whyle thy wife is yet alyue) it is done becauſe / that deut. xxv. ther is geuen a lawe/whoſe woꝛdes are theſe: When brethꝛen dwell together / and one of them dye without children/the wife of the deed ſhall not take a ſtraunger without / but hyꝛ brother in laſwe ſhall come vnto her / and take her to his wife. And the firſt ſone whom ſhe bearꝛeth/ſhall he ſet vp after the name of his deed brother/ that his name be not put out in Iſrael. But yf the man lyke not to take his brothers wife &c.

Notwithſtonding foꝛ aſmuch as this law hath nomoꝛe the occaſion belonginge ther to/

it is not put longer in vse/but wasted awaye. Seyng also that vpon erth there be many wemen and me/with whom thou mayest ꝓuyde for thyselfe/there is no necessite that compelleth the to take the wife of thy brother that deed is/ either the woman to take the husband of thy syster which is departed/besydes that it is abhorred of euery man. ¶ Thyllen man is bolde to take that in hand which maye edifye. For it is well to be considred ✠ Paul sayeth: I maye do all thinges but all thinges ꝓofit not. Reason is it also/ that euery man haue a syngulas respecte and eye to comlynesse/and honestie in sheele and such like thinges.

These are now the degrees forbydden by god/in the which no man maye mary. And to the entent that the whole matter maye the better be vnderstonde/ I shall set all the degrees in two tables/ and applye the first to the men/ and the seconde to the wemen.

The fyrſt table goeth vpon the man.

A man may not marye hys.

Mother.
Daughter.
Mother in lawe.
Daughter in lawe.
Halfe ſiſter.
Whole ſyſter.
Sonnes daughter.
Daughters daughter.
Graund mother.
Fathers ſyſter.
Mothers ſyſter.
Brothers daughter.
Syſters daughter.
Fathers brothers wyfe.
Mothers brothers wyfe.
Wyfes brothers daughter.
Wyfes ſyſters daughter.
Sonnes wyfe.
Wyfes mother.
Brothers wyfe.
Wyfes ſyſter.
Wyfes ſonnes daughter.
Wyfs daughter s daughter.
Graundfathers wyfe.

The ſecond table goeth vpon the woman.

A woman maye not marye her.

Father.
Sonne.
Father in lawe.
Sonne in lawe.
Halfe brother.
Whole brother.
Sonnes ſonne.
Daughters ſonne.
Graund father.
Fathers brother.
Mothers brother.
Brothers ſonne.
Syſters ſonne.
Fathers ſyſters husband.
Mothers ſyſters husband.
Husbãdes brothers ſonne.
Husbandes ſyſters ſonne.
Daughters husband.
Husbandes father.
Syſters husband.
Husbands brother.
Husbands ſonnes ſonne.
Husbãds doughters ſonne.
Graundmothers husband.

The layde descripcion of the degrees maye be set also after another maner in two tables/ namely as they are appoynted and as they folowe consequently. Leuit. xviij. And that in the first table be assigned onely these degrees/ which are manifest and expresse in the worde of the lawe of God/ such also without contradictiõ are vnderstand in lyke case of reckeninge. In the other table are set those degrees that lyeing of the tother afore/ whan the fyrst table is turned on the tother syde.

In both the tables haue I set pykers and letres. The pyker sheweth the ordre/ how the degrees. Leuit. xviij. (as it is also recyted & declared afore) do go and folow one vpon another. The A betokeneth the playne expresse lawe. The B signifieth the degrees / which without contradiction are equally by lyke reckenyng cõprehended in the fyrst/ and by them perceaued and vnderstonde. The C sheweth/ that the degree is spoken of also afore. Now folow the tables.

The fyrst table.

1	A	A man maye not mary his owne mother.
	A	A woman may not mary hir owne father.
	A	A man may not mary his mother in lawe.
	B	A womã may not mary hyr father in lawe.
4	A	A man may not mary hys halfe syster.
	B	A womã may not mary hyr halfe brother.
10	A	A mã may not mary his sonnes daughter.
	B	A womã may not mary hyr sonnes sonne.
6	A	A mã may not mary his daughters daugh.
	B	A womã may not mary hyr daughters son.

A man may not mary his syster/or fathers
mother.
A woman maye not mary hyr brother.
A man may not mary his fathers syster.
A womā may not mary hir fathers broth.
A man may not mary his mothers syster.
A womā may not mary hir mothers broth.
A mā may not mary his fathers brothers
wife.
A man maye not mary his mothers bro-
thers wyfe.
A womā maye not mary hir fathers systers
husbande.
A woman maye not mary hyr mothers sy-
sters husbande.
A man maye not mary his sonnes wyfe.
A woman maye not mary hir daughters
husbands.
A man maye not mary hys brothers wyfe.
A woman maye not mary hyr systers hus-
bande.
A mā maye not mary his wifes daughter.
A womā may not mary hir husbādes son.
A man maye not mary his wyfes sonnes daughters
daughter. in law.
A woman maye not mary hyr husbandes sonne in
sonnes sonne. lawe.
A mā may not mary his wyfes daughters
daughter.
A woman maye not mary hir husbandes
daughters sonne.
A man may not mary his wifes syster.
A woman maye not mary hyr husbandes
brother.

The seconde table.

¶ A woman maye not marry hyr awne sonne.
A man maye not marry his awne daughter.
¶ A woman maye not marry hyr sonne in lawe.
A man maye not marry his daughter in lawe.
¶ yf thou turne two degrees on the tother syde thou fyndest euen the forsayde two.
¶ A woman maye not mary hyr graundfather.
A man maye not mary his graundmother.
¶ yf thou turne those two degrees on the tother syde/ thou fyndest the forsayde two.
¶ A woman maye not mary hir brothers sonne.
A man maye not mary his brothers doughter.
¶ A woman maye not mary hyr systers sonne.
A man maye not mary his systers daughter.
¶ A woman maye not mary hyr husbandes brothers sonne.
A woman maye not mary hir husbādes systers sonne.
A man maye not mary hys wykes brothers daughter.
A mā may not mary his wyfs systers daughter.
¶ A womā maye not mary hyr husbandes father.
A man maye not mary his wykes mother.
¶ A womā maye not mary hyr husbādes brother.
A man maye not mary his wykes syster.
¶ A woman maye not mary hyr mothers husband.
A man maye not mary his fathers wyfe.
A woman maye not mary hyr graundmothers husband.
A mā maye not mary his graundfathers wife.
¶ A womā maye not mary hyr systers husbād.
A man maye not mary his brothers wife.

The .viij. Chapter.

¶ Whether these degrees were perscrybed onelyvnto the Jewes/ & not also vnto other.

WHosoeuer now wolde thinke / that the lawe of Moses were geuē onely to the Jewes & not vnto other folkes (specially not to vs crist̄e) he must cōsidre / that God dyd chose the Jewes vnto himselfe to be his awne peculiar people / by whō it pleased him to set forth & declare his glory / his name & wyll also in other nacions. For asmuch then as they were the generall myrroure vnto all other people and god alowerth no spottes to be in the glasse of self / no doubte he wyll not approue the in other people. The wyll of god in himselfe is all way one. And that he here apoynted vnto his people in wryting / & same planted he also in the hertes & cōsciences of other people / both before & after the law wryttē. For he that hath not a very shamefulles beastly hert / doth enē abhorre & detest the copulacions in the sayd forbydde degrees. Honestie / shamefastnesse & nurtoure of life / teacheth vs not to medle with such. Therfore saieth God euidētly & plainely in the fore rehersed chapter. Leuitti. xviij. Defyle not your selues in any of these thinges for with all these are the Heythē defyled / whō I will cast out before you. The land also is defyled ther thorow: & I will vysite these wickednesse vpō the / so that the land shall spewout the inhabitours therof. Kepe ye therfore myne ordinaunces & lawes / & do none of these abhominacions / that the land spew not you out also / whan ye haue defyled it.

These degrees haue euer bene abhorred.

Wherby it is easye to vnderstond / that God dyd not onely requyre his Jewes to refrayne frō these degrees of consanguynites affynite /

but lykewyse all other people/whom he all pu-
nisshed very sore/because they had defyled them
selues her in. Nether dyd he them anye wrong.
For though the heythen had no lawe wrytten/
yet(as Paul saieth)they are a lawe vnto them
selues/in that they declare the worke of the law
to be wrytten in theyr hertes/in asmuch as they
haue testimonye by theyr owne consciences &
thoughtes/which accuse or excuse one another/
in the daye of iudgmēt. Wherfore in the sight of
God ther is no respecte of persones/ but they
that haue synned without the lawe/shalbe con-
demned without the lawe. Rom. ij. Cap.

Punish-
ment of
such as
marry in
the for-
bidde de
grees.

A great probacion is it also / that God wyll
haue these degrees auoyded and eschued of eue-
ry man vpon erth / seynge that he appoynted
the punishment of death to the transgressours.
For thus he saieth. Leuit xx. cap. yf a man lye by
hys fathers wyfe/to vncouer his fathers pryuy
tie/they shall both dye the death/ theyr bloude
be vpon them.

yf a man lye by his sonnes wife / they shall
both dye the death. For they haue wrought ab-
homination: theyr bloud be vpon them.

yf a man take a wife and hyr mother also/
he hath wrought wickednesse. He shalbe brent
with fyre/and so shall she likewise.

yf a man take his syster/the daughter of hys
father or of his mother/ & discouer hir pryuytie/
the same is abhominacion. They shalbe roted
out in the sight of the people.

Thy mothers systers pryuytie and thy fa-
thers sisters pryuytie /shalt thou not discouer.
For he that so doth/ hath discouered hys owne
kynswomā. And they shal beare theyr trespace.

yf a mā lye with his fathers brothers wyfe/ he hath discouered his vncles priuytie. They shall bear theyr synne/ & dye without childre.

yf aman take his brothers wyfe/it is an vncleane thinge.&c.

Herin also(no doubte) are comprehended the degrees/whych are lyke or nyer / as namely/ that the father maye not lye by his daughter/ nether the mother by hyr sonne.&c. And though it come to passe / that yet ther is auctorite to iudge theyr body and lyfe/that theyr blood be vpon them selues & not vpon the iudge /which nede not to feare the vengeaūce of God/for geuynge sentence ouer the blood of the gylty e.

Furthermore amonge such heythen as were not like brute beastes & vnreasonable/these degrees(as I layde afore) were forbydden. The holy apostle Paull, esteemeth it a very highe matter/that among the Corinthians shulde be hard such vnchastite/as was not heard of but abhorred among the heythen.¶ Count.v. Besydes all this / vertues rulers and Christen kynges & Emperours haue extremely forbydde the layde degrees as we fynde in Cod. Lib.v. Tit.v. De incestis et inutilibus nuptijs. Item Pandect. Lib.xxiij. and Instit. Lib.i. Tit.xi: de nuptijs. Therfore helpeth not ¶ obiectiō that certayne men make out of Moses/as though Moses law were clene abrogated & take away frō the Christē. Murtoure / shamefastnesse and honestie/is excepte from no man. The iudicials in the lawe are not so taken awaye / that there ought to be no moo amonge Christen people. This lybertye in dede is geuen vs that we are not bounde in those poyntes by circumstaunces which were delyuered and

the abrogaciō of Moses lawe.

chefely geuen to the people of the Jewes concernyng the tyme and nature of the land and people. But agaynst equyte/agaynst comelynes agaynst honestie & vertue/dyd god neuer graūt vs anye fredome/and the same lawe toke he neuer awaye. Wherfore let no man regarde thole/which vnder the tytle of Christē libertye/wolde starte awaye frō all honest lawes vnto all voluptuoulnesse of the flesh.

The popes lawe (as we maye se in decret. lib. iiij. tit. xiiij.) forbyd also the fourth degree/and set vp a wonderfull straunge market/ by the meanes of other degrees/ and because of gostlynesse. yet will they be intreated of them that bring money/and for moneys sake permyt they it/which happely for loue of money was by them inuented and set vp. Therfore do those Christen rulers well and iustly/that permitte it freely and without money/which the pope for money hath solde and dispenced withall in his Consistory. For herin is the popes law nomor to be esteemed/then the law of his hert that dwelleth in India. What haue we to do with them of India. yet what haue we to do with the pope of Rome?

The ciuile law hath few moo degrees/then those that we spake of out of the law of god/ saue onely touchinge the thirde degree/as it is sayd afore. To this haply haue certayne rulers respecte/and restrayne also the thirde degree/but let the fourth go. As for that which god hath forbydden or permitted/it is now manifest vnto euery man.

Therfore ought noman to bragg and rage/ nether to condemne or condemne the cōmaundment of the superiorite. A Christē mā knoweth

well that in such cases outward thinges as are not agaynst the true saluacion hauinge no superstition annexed (nether snare the soule & conscience) the hye powers haue great auctorite geuen the of god. Where as they now do snare no mans conscience/and make it no synne to mary in the thirde degree/ but seynge that beside it there be so many people vpon erth/ that euery man maye be well and honestly prouyded for/though he medle not with the thirde degree for asmuch as it is abhorred yet also among many people/and they (because of the same & such like thinges) do forbid it/what busynesse or worke can a man make therfore? On the other syde: Much lesse can they be condemned and despysed/that kepe them to the onely worde of the lorde/without addicion. yee all hye rulers which yet at this tyme (for auoydinge of slaunder) do permitte and suffre more/ then they are bound by the auctorite of gods law written/ shulde do their diligence in tyme to come and hold them selues nyer vnto the law and word of the lord/to the intent that somtyme they be not esteemed to be men that go about to be wyser then god/and so fall into Gods iudgemēt.

And for a comen symple man/is ther in the meane season and at all tymes nothinge surer and better/then whan he erreth or doubteth in the cause of consanguynite/to take counceil of such as are of iudgment and haue vnderstonding in the cases of mariage.

The .xx. Chapter.

Of the iust consent of both the parties in to mariage/and how that mariage ought to be free vncompelled.

TO the layd poyntes also must every Christen man (whan he contracteth mariage) haue good respecte / namely / that his wedlok be acordynge to the comon lawes that it hynder not / & true beleue that it be done with the knowlege of his parentes / or of them vnder whose iurisdiction he is / and that he mary not in the forbydden degrees of consanguynite or affinite Welydes all this and specially is requyred the fre hartye consent of both the parties / as it is recyted in the description. Wedlok must be coupled together with the good consent of both the persones. Concernyng the same good consent / will I now geue this short instruction.

The consent. The consent / is that ouergeuyng & graunt of thy hert / whan vnto thy chosen spouse thou promisest and geuest thy selfe ouer in wedlok and in the highest loue & felaschippe that mayst be vnder god. In the loue and consenting of harlots ther is also an ernest fauour of the one louer toward the tother / but that is carnall & wicked / therfore doth the deuell knyt that whoryssh and vnthryftye knot. The consentyng in to mariage springeth out of gods ordinaunce and leaneth vnto honestye. For an ordynate and pure loue is it that she beareth toward hyr chosen / by him hyr delyre to remayne with myne body and good (acordinge to the worde of the lord) to serue hym / to shew hyr trouth plight vnto hym / to suffre well and woo with hym. Like as it foloweth also in the descripcio. That vnto theyr ende they dwell styll together / and spend theyr life in the equall partakyng of all such thinges as god sendeth. Therfore is it god hymselfe that knytteth the knot of mariage. And whoryssh / carnall / and affectionate will / springeth of vicious lust & vanyte / & hath not

erspecte to the glory and ordinaunce of god but vnto bewtye or to other like transitory thinges And alsoone as the same sayleth/or yf he ones myslyke her or se a sayerer/then sayleth the will and mariage also. But the will of lawfull mariage(as I sayde afore) considereth the ordinaūce of god regardeth honestye / and contynueth in loue/euen in aduersyte aswell as in prosperite Herin also dyffereth the consentyng in mariage/ from naturall inclinacion. A naturall thing is it that two parsones which are of lyke kynde & complexion/of like nature and disposicion/of lyke maner and occupyenge / shuld bear more will the one toward the other/then they do that haue no mutuall felaschippe herin. yet is not this willeparable to consenting in to mariage.

Notwithstonding such proporcion in kynde helpeth much(no doubt)to a more stedfast vnyte & consenting together in holy wedlok/and therfore is it very good for ye same. And to be shorte A matrimonyall consent is the same hert/disposicō & loue/that Adam bare toward his Eua Ye beholde all other creatures/and none lyked him. But alsoone as Eua was set before him/ he sayde: This same is ones bone of my bones/ and flesh of my flesh that is/she hath my hert/ my mynde & my bloude. &c. as it is sayde in the first chapter. For hys sake thought he that a man shuld forsake father & mother/& kepe him onely vnto her. He knowleged that she was one body with his/the must it folow also/ yf she had like mynd hert/& will. For neuer one body hath two contrary willes/but one body hath one will. The will of mariage commeth of god.

And of god himselfe is the same will planted and mightely conceaued in man/for it exerciseth & styrreth mightely/& prealeth after his lyke. Therfore was it right spoke of them of the olde tyme

how that mariage is prepared of god for all men. Herof cõmeth it that many straunge mariages are brought to pas not inordinatly thorow the workyng of god. But are take in hand, and do not prospere/ for god hath not so ordeyned it. In the .vij. Chapter of Tobye doth the aungell saye/ ✠ Sara the daughter of Raguel shulde haue Tobias/ because she was appoynted him of god/ and therfore dyed the seuen mẽ to whom she was promised one after another. In the .xxiiij. of Genesis whan the father and mother of Rebecca perceaued the wonderfull worke of god thorow the message of Eliezer/ they sayde: This cõmeth of the lorde/ therfore can we saye nothing agaynst the/ nether euell ner good: there is Rebecca before the/ take her/ and go thy waye with her. etc.

Where out it is easye to vnderstond/ that mariage ought to come of a free hert/ and nether to be constrayned and compelled of the parentes/ ner of other mẽ. For in asmuch as wedlok requyreth both the parties good consent/ which no man can geue/ but onely god/ the parentes maye not compell the childe/ but haue respecte to gods ordinaūce/ and to the right ordinate consent of the parties/ and considre whether it be or no. Bathuel and Laban had respecte to the ordinaunce of god/ and whā they sawe the same now before their eyes/ yet sent they for their daughter Rebecca/ to know hyr will also. And whan she of her owne free mynde had sayde yee/ then was she first sent awaye vnto Isaac hyr spouse. Thus haue we before our eyes many ensamples/ wherby we maye learne what misery and wretchednesse foloweth out of an vnwylling ✠ compelled mariage. And there

therfore it were a great deale better for rulers/ to loke fyrst that no man shulde compell his chil de/then that they them selues afterwarde (whē the matter is all moost past remedy/& hurt fo-loweth vpon hurt) shulde haue ynough to do wyth lytle profyt/and yet wyth muche dys-quyetnesse.

Here must the chyldren loke also/that they shall not immediatly to discorde for this matter/ and violently (despysynge their parentes) make hast to their owne great hurt/and persuade them selues to be endewed wyth a wyll from God/whych of God is not planted in thē/but commeth of their owne inordinate affection. For it happeneth oft tymes/that a chylde taketh such a fashyon in hand as ought not to be/and dysplealeth God/and namely he goeth aboute to haue such a personne as is not for his honestie. As whan a yong womā wyll neades haue a ryotous/wylfull hore hunter and waylter/or such one as is forsworne and hath begyled many other. Or as whan a yong man wyll nedes haue a vayne wanton fylthe. &c. (herein to preuente the harme that myght come therof) the parentes ought to make obiection/& to dyspoynte them of their purpose. yet shulde they not therfore compell their chyldrē into other mariages/ to the whyche they beare no hert nor wyll/but discretely enfourme them/geuynge them good instruccyon/to get that frowardnesse from thē/ but godly to deale wyth them for theyr owne wealth and honestie. The inordinate affectiō of yong folkes.

It chaunceth somtyme that the parentes them selues deale not well/nether seke honestye and equyte/but onely their owne inordinate affec-tion and wickednesse/where as somtyme the The inordinate affectiō of parentes.

chyldren are more reaſonable/and make obiec tion to theyr parētes/comly & with good maner It fortuneth alſo many tymes/that the parētes ſtyck ſtill to theyr owne frowardneſſe/to theyr fylthye deſyre of lucre and wickednesſe/and go about te to deſyuer theyr chyldren forth in the bar gayne. The chyldren therfore ſomtyme (for al. much as they are come paſt theyr yeares) beynge conſtrayned by ſuch violence/do adulſedly & in honeſtye prouyde for them ſelues. In ſuch a caſe verely ought not the hyer powers to ſuffre that ſuch vnreaſonable parentes as feare not god/ſhulde haue theyr wylles.

For like as the inordinate affection of the chyldren is not to be permitted/whan they will nedes haue ſuch perſonnes as be to theyr owne deſtruction: So can no equyte alowe you o parentes/that for your couetous lucre ſake/do ſet your owne fleſh and bloude to morgage. your opynion is (happly) to make ſure prouyſion for them/but leynge your interpryſe commeth not of god/nether leaneth vnto honeſtye/therfore do ye but ſell thē awaye. Let euery mā therfore haue reſpecte vnto god/to honeſtye and to the right cōſent ſo ſhall god ſuffre nomā to myſcary

The. x. Chapter.

The occaſions of wedlok/why and wherfore it ſhulde be contracted.

And to the intent that the layde conſent maye yet the better be conſidred/I will yet furthermore (by the worde of god) declare/ the occaſions of mariage/why and wherfore it was ordeyned/& to what purpoſe it ſhulde be contracted/that euery mā maye vnderſtōde to what thing he conſenteth whan he graunteth vnto mariage.

The cauſes of mariage are orderly ſet and expreſſed one after another in the deſcripcion therof/in the ſeconde chapter: Firſt of all/they that are faithfull/do mary/to the intent that they maye bringe forth and haue children together. This cauſe is expreſſed and grounded in the wordes of god folowinge: And god made mā vnto his owne ymage/in the ymage of god made he him/man and woman created he thē. And god bleſſed them/& ſayd vnto thē: Growe and multiplye/and fyll the erth. They therfore that are beleuers/do mary to the intēt that they maye haue children. They knowe well alſo that to be fruteſull or baren/commeth of god. Therfore do they knowlege that they haue not the children of them ſelues/but of god. And this cauſe is no ſmall ner light thing. For to haue children is the greateſt treaſure. For in the children do the parentes lyue(in a maner) euē after theyr death. And yf they be well and luckely brought vp/god is honoured by them/the publy he weale is avaunced/yee all men(theyr parentes alſo)faare the better for thē. They are theyr parentes comforte nerte vnto God, theyr ioye/ ſtaff/and vphold inge of theyr age. to bringe forth children.

The vnbeleuer regardeth not this cauſe/but feareth he ſhall haue to many children/putteth not his truſt in god/will not gene himſelfe to laboure/& therfore lacketh he the honoure and good/& groweth out of this frute vnto ỳ faithfull/whoſe hert ỳ luſt/is ſet with his mariage to pleaſe god/and to plante and bringe forth profitable frute vnto men. yet happeneth it many tymes/that euen they whiche feare god/are diſapoynted of this frute/& that verely becauſe that they (not without the ordinaunce of God)

ſhulde haue no chyldren togethers whych thinge the faithfull alſo doth paciently take at the hād of God geuinge him thankes for that in troubloule tymes of famyn/baitail/perſecuciō & perſtelēce theyr croſſe is ſo much more theſier to karye/alwell as he (to whom God geueth chyldrē) doth ernestly thanke him for making him frutefull. Of all this haue we anotable enſample in the holy Patriarckes Abraham Iſaac and Iacob/which is more manifeſt vnto euery man/then that we nede to ſpeake further there of. Therfore though this cauſe fayle/ſo that God will geue the no children/yet is thy mariage right in the ſight of God. For there be other cauſes alſo/for the which wedlok was ordeyned/and for the which it is contracted.

To auoyde whordome.

And namely it is contracted likewyſe of the faithfull/to the intent that they maye auoyde whordome and all maner of vnclennelle. This cauſe alſo doth Paul laye before the Corinthians in the firſt epiſtle the.vij.Chapter/& ſaieth: It is a quyet & a commodioule ſtate for a man/not to touch a woman. But to auoyde whordome/let euery man haue a wife of his awne & euery womā hir owne huſbād. He ſaieth it is aquyet ſtate of lyuyng for a mā not to touch or lye wyth a woman: yee yf God haue graunted him & geuen him the gift/that he may well and without burnyng/lyue chaſt & vnmaried. But yf a man or woman may not ſo do/God hath geuē them the medicyne of mariage/& will not eſteme the work therof/as ſynne/whordome/vnchaſtite or vnclennelle. For he ſaieth plainly: let euery mā haue is owne wife/& euery womā hir owne husband. To be theyr propre owne or peculiar maketh yͤ mariage. As for harlottes &

vnchristes/they are not peculiar propte or owne one to another, but borowed & lent for a tyme.

It folowth yet more plainely in Paull/how that he not onely voichsaueth the worke of wedlok to them that be maried/but commaundeth also(yee and taketh away the priuate power of either of them both therin)& saieth clearly/that nether of them maye denye vnto the tother the dwe worke of matrimonye. Let the husbande/(saieth he)geue vnto the wife dwe benuolence: Likewise the wife vnto the husband. And thus with comely wordes expresseth he the actuall worke of mariage which certayne of the Lorin. thians/of a speciall chosen holynesse & falsse fayned clenlynesse/had vtterly denyed vnto theyr maried spouses: thynking therby to be very holy clene and spirituall/lyke as certayne spirituall men & wemen of the spiritualty haue done in onre tyme. But Paul cõmaundeth thẽ to mary the one to geue dwe benuolence vnto the other/no doubte for the auoydinge of whordome and eschuing of vncleãnesse. For it foloweth in Paul immediatly after: The wyfe hath not power of hir awne body/but the husbãde: Likewise the husband hath not power of his awne body/but the wife. Wherby he forbydeth/that nether of thẽ shall denye his body vnto the tother. For they two saieth the Lorde also/are one bodye. The worke of matrimony is no synne.

Herof doubtlesse dyd the holy & godly lerned bisshoppe take the same whych he spake in the great cõsaill at Nicea/where as he sayd/that it is clennesse also/a man to lye with his owne maried wife. For Paul in the same chapter speaking of wedowes & wydowers saieth that it is good yt they so remayne/but immediatly addeth hetherto/sayenge: Neuertheles/yt they

an not abstayne / let them mary. For better it is
o mary / thē to burne. And within a litle after
he saieth moreouer: But and yf thou take a wife
thou synnest not. Beholde / what could be more
clerely spokē? To mary (saieth the Apostle) is no
synne / then must it folow also that the workes
of mariage are not synne / not of thē selues but
because of the mariage selfe & gods ordinaunce.

And that more is then all that we haue yet
spoken of / it foloweth farther in Paul: And yf
a virgyn mary he or she synneth not. For euery
man knoweth well / how holy and excellent a
thing virgynite is / & yet saieth Paul / that a vir
gyn sinneth not yf he or she lose their virginite in
mariage. Thē must it folow / that god reckeneth
not the worke of mariage for synne & vnclēnesse
But synne and wycked vnclennesse is it to com
mytte whordome. Fylthye & abhominable is it
to force or begyle a virgyn. For Paul saieth fur
thermore in the .xiij. to the Hebr: Mariage is to
be had in reuerence & honour among all mē / &
the bed of them that are maried / is vndefyled.
As for harlotes & aduoutrers / god wil iudge
thē. How much more wil he iudge them that ra
uysshe virgyns? Job saieth in the .xxxi. Chapter:
I made a couenaunt with myne eyes / that I
wolde not loke vpon a virgyn. For how heuye
is the punissment of god frō aboue? And what
inheritaunce and reward gaueth the allmighe
tie from an hye? Destroyeth he not such vnthrif
tes? and casteth he not out them that medle with
such wickednesse? &c.

Mens on
eynge of
vyrgins.

The wise man Salomon saieth Prouer. v.
Beglad with thy maried wife / whom thou hast
taken in thy youth / & loue her as a dear chosen
hynde. Let hir breastes satisfye the at all tymes /

and reioyse still in hyr loue. For why shuldest thou come nye an harlot (my sonne) and haunt the bosome of a straunge woman? In the which wordes / Salomō like as Paul also cōmendeth and prayseth the loue and worke of mariage as clenlynesse / but drawyth men from whordome as from it that is nothing but sylthye. Therfore (doutlesse) mariage was instituted to a voyde whordome and vnclennesse, and the worke of mariage is reken̄ed of god for no synne. All which thinges I haue the more largely spoken of / & proued and confirmed the same with holy scripture: And though I dyd not gladly take in hand to wryte of this matter / yet haue I done all this to helpe many snared cōsciences / which without occasiō throwe the ignorannce of gods leaue and lawe do pitcously trouble and vexe themselues her in I hope therfore noman will myscōster me / seyng I haue spoken nothinge but that which Paul dyd wryte afore.

And in all this matter is it well to be cōsidred that like as shamefastnesse / comlynesse and cēpe rancie is good in euery thinge / so is it good here also and exceading necessary. Wedlok is honorable and holy / therfore must not we as shamelesse persōnes cast awaye good maners / & become lyke vnreasonable beastes. God hath geue and ordened mariage to be a remedy & medicyne vnto our feble & weake flesh / to swage ỳ disquietnesse therof / & tot the intent that we shulde be cleane & vndefyled in spyrit & in body. But yf we rage therwith / & be shamelesse in oure wordes & dedes / thē oure mystemperaunce & excesse maye make it euell which is good / and defyle it that is cleane. Paul also is content / that as concernyng the bed maried folkes vpon a dus measure & shamefastnesse.

occasion/may lye the one frō the other. But so/ that it be with the good consent of them both. And that not all waye or long/ but onely for a tyme/lest the deuell be busye/ and tempte them with whordome or vnclennesse/ or disceaue thē with aduoutrye.

To auoyde solitarynesse/ to helpe & cōforte one another.

The thirde cause is this: Ener to the intēt that the one maye be an helpe & cōforte to the other acordīg to the will of God/ auoydīg solytarynesse. Which the Lorde expressed with thes wordes: It is not good for man to be alone/ I wyll make him an helper to be nere vnto him. And within a whyle after/ he saieth moreouer: They both shalbe one flesh/ or one body. So that lyke as in the partes of a mans bodye ther is a mutuall helpe and participacion of the one toward the other/ Euen so ought it to be also among maried folkes. The one ought to be an eye/ eare mouth/ hand & foote to the other. In trouble/ the one must be the cōforte of the other: In aduersyte must the one be the others refresshing/ yee & in all theyr lyfe must the one be the helpe & socoure of the other. And these are the causes why wedlok was ordeyned/ & wherfore they that are faithfull beleuers do mary/ & the occasions where vpon the cōsent doth leane and rest.

The .xi. Chapter.

The ende frute and commendacion of holy wedlok: How blessed honorable/ and good a thinge it is.

By this now is it easye to vnderstand/ what is the end/ vertue & frute of wedlok/ & how holy/ profitable/ & good a thinge it is. This is the end of mariage wher vpon it leaneth: Not to be alone/ but to haue a companion in thys life that wyll helpe to beare with & woo/ruen

such one as thou canst fynde in thine hert to loue / & of whom thou art loued agayne / that by the same thou mayest fynde a medicyne and swaging of the weaknesse of thy vnquycte flesh / & so avoyde whordome & all fylthy lyuynge / to bringe vp children vnto the prayse of God / and to the publik welth / profit and counfort of thy selfe and other thy neighbours. &c.

Wherfore the vertue / operacion / effecte and frute now of mariage / is to cõforte / mainteyne / helpe / counsaill / to clense / to further vnto good maners / honestie & shamefastnesse / to expell vnclennesse / to avaunce the honoure of god and the publike weale / & to set vp many other such vertues moo. The operacio of wedlok.

Hereof commeth it that wedloke is a greate worke & holy ordinaũce of god / which defyleth or vnhaloweth noman / save him that taketh it vpon him with an vncleane hert. Who (to saye trueth) not the mariage / but his owne wickednesse / defyleth. For it is all waye holy & right in it selfe / & all such as receaue it with true hertes / doth it halowe & bryng to honoure. It hath euer also bene of an excellẽt estimacion & had a glorious name of all prudent people / in so much that Paul durst boldly saye: Wedlok is honorable amonge all men / or in all the worlde. Wedlok is holy & honorable,

For wedlok dyd god institute by himselfe / & not by his angels or holy men / as he dyd other good statutes & ordinaunces. yee euen at the begynnynge toke he it in hande in Paradise that garden of pleasure / no doubte for the cõmodite & not for the greife of man. Without Paradise were all other ordinaunces made / but euen in Paradise was wedlok ordeyned. And yf all ordinaunces haue theyr prayse cõmendacion &

honoure of theyr first begynner of the antiquy
te / of the place where they are made / or of the
profit that they bring / Then verely is wedlok
moost worthy of prayse & honoure / as a thing
instituted of god himselfe / euen in paradise / at
the begynnyng of the worlde / for the welth &
commodite of man.

Therfore in mariage lyued the holiest / & most
vertuous / the wyest & most noble men vpon
erth: yee the holy goost is not ashamed / euen in
the first boke of the byble / verely plainely to talke
& wryte nothing els for the most parte / then of
Genesis. mariages / childzen / of birthes / and such other
poyntes of honsholding in wedlok. Adam was
a maried man / so was Enoch / Noe / Abzahā /
Loth / Isaac / Jacob / Joseph / Job / Moses /
Aaron: And so were other regentes / iudges /
priestes & kynges / Josue / Gedeon / Phinees /
Samuel / Dauid / Ezechias / Josias / Oseas /
Isaias & other prophetes moo. Dauid cōmen-
deth the state of mariage as a syngular blessing
of god / which he sendeth to thē that loue him / &
whō he loueth: & saieth. Psal. cxxvij. Blessed are
they all that feare the lozd / & that walke in hys
wayes: for thou shalt lyue with the thinge that
thou hast gottē thorow the labour of thy nowne
handes: O how blessed & happye art thou / Thy
wife is as a frutefull vyne that standeth by thy
house syde: Thy childzē rosid aboute thy table /
are cuē like olyue trees newly plāted. Lo thus
shal he be blessed that feareth ỳ lozd. &c. And this
is the cause that the wifes of the old testament /
toke it for a great dishonoure & plage / whā one
of thē was at anye tyme baren or vnfrutefull.

In the new testamēt it was the good pleasure
of oure lozd Jesus / to be borne in mariage. For

the virgin Mary was maried vnto Joseph of the house of Dauid/yet cõceaued she of the holy goost/& brought forth hir childe beyng a virgin hir selfe/& remayning a virgyn. The first miracle that oure Lorde Christ dyd/the same wrought he at a wedding/& namely such a miracle as is able to geue consolacio in martage/ that (euen in thinges pertayning to this temporall lyfe) God wyll not leaue them vnprouyded for/that mary in the feare of him & in the fayth of his euerlasting worde: yee that he both can & will turne the vnsauery water of all trouble/into the swete wyne of gracious comforte. The holy apostles & preachers of Jesus Christ had wiues/as Paul the Apostle. Phil. iiij. reporteth of himselfe as Peeter and the other Apostles. j. Corin. ix. and as Luke. reporteth of holy Philippe. Act. xxj. And Eusebius. Eccles. Histo. Lib. iij. cap. xxx. Paul calleth theyr doctryne that inhibite & forbyd mariage/the doctryne of the deuell/& saieth. j. Tim. iiij. The spyrete speaketh euidently/that in the latter tymes some shall departe from the faith/and shall geue hede to diseeatfull spyretes & to deuelish doctrines/thorow them that are lyers in ypocrisie/and haue theyr consciences marked with an whot yern/forbydding to mary. &c. Therfore folowyth it that the doctryne which doth set forth & knowlege wedlok to be holy/honorable/profitable/necessary and good/is gods doctrynie/euen true and good/holy/and vndefyled.

The. xij. Chapter.

¶ That the pope in forbyddinge/the spiritualtie to mary/hath done agaynst God/& agaynst honestie and agaynst right.

Wherfore it is sore to be wondred at / why & wherfore the Pope within these foure hondred yeares / dyd forbydde the mynisters of the church in Germany / to entre in to holy wedlok, yet shall it be the lesse marueyll / yf we remembre in whose place the Pope sitteth / and who it is that worketh / ruleth / & occasioneth all such myschefe / doutlesse euen the spyrite of Antichrist.

Chastite is holy.

They crye out / that chastite is an holy thinge. And yet are they become more vayne then vanite it selfe more vnclene then the most filthye. For they lyue nothing lesse then chastly. yee they talke so / as though mariage were not a holy thing & a true chastite. Truth it is / Paul doth highly comende virginite / acording as it is greatly also to be praysed / for it bryngeth much quyetnesse / and dischargeth men of much heuynesse of mynde and burdens of the body. yee & in them that haue the gyfte of chastite it maketh the mynde & body to cleane fast and sure vnto god / vnseparate. But what haue such grosse vycious and filthy whormongers to do with that? They are not so / but drowned in the depth of all vyce. And immediatly vpon the prayse of virgynite / doth Paul also adde these wordes This I sayde for your profite / not to tangle you in a snare / but for that which is honest and comely vnto you that ye maye quyetly cleue vnto the lorde without separacion.

Harken to this ye Papistes: Though virgynite be a noble gift of the lorde / that styrreth nert vnto him / yet will Paul tangle no man in a snare / nether for it that good is / will he geue a daungerous commaundement nor permit an vnlawfull vowe nor make wedlok captyue. The Popes also which wyl be called the succes-

lours of Paul/shulde haue done so/and haue left it fre vnto euery man(acordinge to his gift ecceaued of god)either so to remayne without a mate or els to marye.

For that wedlok is comon to all mē/and forbydden of god vnto nomā vpō erth/it is easye to vnderstonde by all that which we hytherto haue spoken of it. Mariage of it selfe is all way holy/& defyleth noman at all. Why shulde not then an holy commodite a godly state and good thinge be comon and fre? The lorde himselfe saieth in the holy gospell/Matth.xix. It is not genen vnto euery man to lyue without a mate. He that hath it and maye / let hym so do. As though he wold saye: He that may not/or hath not the gift /let hym helpe hymselfe wyth wedlok. For the sayēg of Paul endureth vnmoueable: It is better to mary/then to burne. This is a generall sentence / and concerneth euery man/excepting nether spirituall ner temporall. yee and though they wyll obiecte the state/the office/and mynistracion of the church/yet is it manifest/that a pure state is not defyled thorow a pure ordinaunce. Why shulde the holy ordinaūce of wedlok then/be forbyddē a mynistre of the church? He that ordeyned the offyce & mynistracō of the church/ dyd institute wedlok also. And the spirite which commendeth the mynistracion of the church/as holy and to god acceptable/the same prayseth wedlok likewise/as a thing honorable & very acceptable vnto god. Paul himselfe also requyreth a bisshope to haue a maried wife of his owne/and childrē well brought vp in gods feare. Loke thy selfe vpon the text.i.Timoth iij. & Tit.i. Wherfore they that still do resist this so manifest a treuth/are

Nomans is forbydē to mary by Gods word.

(thinke ye) will the same bringe amonge other comen symple men? This wyckednesse dyd the deuell inuēte/ & now mayntayneth he and defendeth he the same vycious and vayne doctryne/ only to the entent that true chastite in holy wedlok be not knowne/ & that he all waye maye reigne in his ypocrisie and vyce.

mariage hath bene for the ghostlie ministers beginninge

The mynistres of the church in the olde testament/ were neuer forbydden to mary/ and yet were they also mynisters of Gods worde/ & of the sacraments/ beynge called to holynesse & to clennesse. In the new testament is not wedlok forbydden them with one lettre/ but so openly permitted/ that noman can denye. The olde holy bisshoppes also had wyues/ & childzen begotten in matrymonye. The same is manifest by the stories in Eccles. Hist. Eusebij. In the great generall cōsaill at Nicea/ in the tyme of the Emperour Constantyme the greate/ vpon a thre hundzeth & twētye yeares after the birth of Christ/ it was demaunded of certayne bisschoppes (that is to saye curates) whether wedlok might be forbidden & restrayned from bisschoppes/ that is frō the mynistres of the worde. Wher vpon/ deliberacion was taken/ & sentence geuen after this maner: That to mary/ or to remayne vnmaried/ shulde stonde in euery mynistres free election. yf he had the grace to lyue without a wife/ & coulde refrayne/ he shulde so do. He that coulde not/ shuld mary: for asmuch as to lye with his owne maried wife/ is clennesse & no synne. yf wedlok shuld now be restrayned from vs (sayde they) then shulde the mynistres be driuen to whordome and open vyce/ which were an vnchristen thing. &c.

When mariage was forbydden.

This sentence preuayled in the most parte of

Christes church / specially in the church of Germany / vntyll Hildebrand the monck otherwise called Gregorye the seuenth was pope. Who sent his message to the Bisshoppe of Wentz / to se yf he might bring it to passe / that preistes might be forbydden to mary. yee he commaunded them vnder the payne of lesyng theyr myn istracios / to put awaye theyr wifes. But whā for the same matter ther was gathered a great Synode at Erffurt in Octobre or in Septembre / the preistes wolde geue no place to that compulsion / but layd that the Pope dyd it thorow the spyrite of herelie / and went about to open to them the dore vnto whordome and all filthynesse. For Paul sayde / better it is to mary / then to burne. Therfore wold they kepe theyr wifes acording to the word of the lorde / and rather to leaue that myn istracion / then holy wedlok. They sayde also that they wold fayne se / yf the churche might be prouyded for with angels / & not with men. And to be shorte / the good men stode so stedfastly by the truth that the bisshoppe of Wentz stode in great danngere / & though they wold haue deposed him from his seate / & haue slayne him. Not long after / happened it likewise to the suffragane of Chur / in a Synode that was assembled at Wentz. So vnchriste & vnhoneste a thing thought they the Popes request to be. This was done after Christes birth in the yeare a thousand / seuentye and foure / & in the yeare a thousand seuentye and fyue.

And it is red in the Cronycle of. H. Lambert of Schaffnaburg / which at the same tyme was a blake monke of hyrsfeld.

And at the same tyme they quyt them selues so well / that they broke the Popes vnrighteous

purpose. But afterward / whan the worde beganne to falle awaye & the papisticall sorte left not of frō theyr craftie subtilties & practises / the matter came so farre / that all they which were sacred (as they say) or appoynted to be mynistres of the church / were cōpelled to vowe chastite / yet were these wordes added therto. Quantum permittit humana fragilitas / so farre as the frailtie of man will suffre / as we sayde afore. Now notwithstonding maye euery man iudge thus: yf all the curates & prestes that lyued before those last foure hundreth yeares (euen by the space of a thousand & moo) dyd lyue right and honestly in wedlok / and it was no synne vnto them: Then verely became it not synne fyrst in those few yeares / thorow any popish inhibicio. But what nede many wordes? It is playne knauery. We haue sene also with oure eyes / what shame and filthynes hath folowed thorow the forbyddinge of prestes mariage. So that it was not without occasion / that the holy bisshoppe of Aulspurg. S. Vlrike wrote agaynst it / and adviled men that they shulde not forbyd prestes to mary.

The popes awne decrees agaynst whordome.

And euen they that now in these dayes do make so much boast of theyr decrees / fathers & generall counsails / do wilfully transgresse certayne decrees them selues. For is it not written Distinct. xxxij. cap. Preter / that no whoremonger may saye masse? Behold how well they obserue this. Is it not written in Ca. Nullus eñ in the same distinction / that (nomā vnder the payne of curse) shall heare his masse that kepeth an harlot? Mark well / how this is perfourmed. It is not writtē Distinct. xxxij. Cap. Si quis docuerit. Who so doth teach or hold opinio that

a preest is nomore mete to the godly myniſtracio
because he hath maried a wife/is accurſed. Now
do they cleane contrary/ for they curſe the that
are maried & do miniſtre. Now we will let ſuch
miſerable & wretched people go. For they ſet not
by the layd decrees/but eſteme them as chaffe/
yet they make all this worlde to dote/ & to be
blynd euen with open eyes/or at the leeſt/ they
go aboute to blind them. Miſerable are they(no
doubte)that ſtill ſuffreit. Onely thus haue I
ſpoken/to the intēt that noma (whā he heareth
of the holynes of wedlok) ſhuld thinke yf it were
ſo holy a thing as it is called/why then hath the
pope forbydden the ſpiritualitie to mary?
For now euery mā knoweth/that the ſame for-
bydding of mariage cōmeth of the deuell & not
of god. And no vertuous mā I truſt/will be di-
ſceaued with ſuch vngracious reaſon. yee ſuch as
are vertuous rulers/ ſhuld not ſuffre nor mayn
tayne the vanite & whordome of thoſe preeſtes &
are vnder theyr iuriſdiction. For yf they execute
theyr office herin/they ſhal do the thing that pleaſ
ſeth god. Cōtrary wiſe/they ſhall not diſpleaſe
god a litle/yf they mayntayne theyr ſhameleſſe
vyce/vſed hither to. The.xiij. Chapter.

¶ How ſhamefull/ vycious and abhomina-
ble/the ſynne of whordome is.

AND to the intent that the prayſe honoure/
goodneſſe & cōmendacion of holy wedlok/
may the more clearly appeare/ I will now ſet
whordome right ouer agaynſt it on the other
ſyde/& declare how ſhamefull/ vycious/& ab-
hominable it is before god & all honeſtie: That
youth may loue the honoure of god/ & anoyde
diſhoneſtie: that euery one may eſchue vycious
whordome/and betake him to holy wedlok.

Whordome defyleth the membres of Chriſt which is thy now ye bodye

Paul the cholen man of god/ writeth thus to the Corinthians: Flye from whordome. All the ſynnes that a man doth/ are without his body: but who ſo committeth whordome/ ſynneth agaynſt his owne body. And immediatly afore the layd wordes/ he expreſſeth the vnderſtōding of this ſentēce/ ſaieth: Knowe ye not that your bodies are the mēbres of Chriſt? Shall I then take Chriſtes membres/ & make them the membres of an harlot? God forbyd. Paul then whā he ſpake thoſe wordes (All the ſynnes that a mā doth/ &c.) had reſpecte vnto wedlok. For lyke as wedlok maketh of two perſones or bodies/ one perſone and one body/ Euen ſo likewiſe the ſpirituall mariage/ namely the receauyng of gods grace/ in that we are baptiſed into chriſt and become Chriſtē maketh one body betwene Chriſt and vs beleuers/ ſo that we be called & are in dede Chriſtes membres. Now lyke as he that is maried (yf he take another beſyde his wife doth ſynne agaynſt his owne body: Euen ſo lykewiſe doth that Chriſten mā ſynne agaynſt his owne body/ yf he committe whordome. For he diſhonoureth the grace of Chriſt/ & defyleth the holy couenaunt made betwene Chriſt and him. For it followeth in Paul: Knowe ye not/ that he which ioyneth him ſelf to an harlot/ is become one body? For they two ſaieth the lord ſhal be one fleſh/ or one body. But who ſo cleueth vnto the lord/ is one ſpirite. Neuertheles thorow whordome is the ſpirit obaniſhed and excluded. For thy ſpirite/ hert and mynde that ought to cleue vnto ỹ lord/ is ioyned to ỹ harlot/ with whom thou art one and incorporated. Therfore they that cōmytte whordome/ do ſynne agaynſt the couenaunt and ſpirituall mariage/ wherwith we muſt be ioyned vnto Chriſt.

Furthermoze it foloweth in Paul: Oz know ye not/ that your bodys ſhuld be the tẽple of the holygooſt/ which is in you whõ ye haue of god/ & that ye are not in your awne powre? Foz ye are dearly bought. Wherof it foloweth constantly that they which cõmytte whozdome/ do dishonoure & waist away theyr owne bodyes. Foz they geue ouer theyr mẽbres/ yee theyr hert and mynd vnto whozdome. And yet Chriſt foz his honoure & ofwz elenesſe dyd bye the ſame, & that not with money/ but with his owne bloud. It foloweth allo/ that they which are geuẽ vnto whozdome/ be vnder the great plage of god. Foz Paul saieth here/ that Chriſtẽ mens bodies are the tẽple of god the holy gooſt. Thus saieth he. 1. Cozi. iij: yf any mã defyle the tẽple of god/ him ſhall god deſtroye. Is it not an hozryble defylyng of gods tẽple/ to let that vycious harlot Venus/ cuẽ in the place where god ſhuld reigne with his ſpyrete/ & to be ioyned & do ſeruice vntõ her with body & ſoule? Let thẽ come foꝛth now that will all way excuſe ſyngle fornicacion/ as though it were not ſynne (oz at the leeſt not ſo great ſyne) one ſyngle perſone to abuſe another Paul the Apoſtle of Chriſt saieth/ that whozdome deuydeth vs frõ god/ breaketh the couenaunt which we haue with god/ ſpoyleth and robbeth god of that which is his/ myſpꝛyzeth the mẽbres of god maketh of chriſtes mẽbres the mẽbres of an harlot/ defyleth & vnhaloweth the tẽple of god/ thẽ therfoꝛe that wyll folow whozdome/ ſhall god deſtroye. yf all this be to be eſteemed but a ſmall thing/ then do I confeſſe/ that whozdome and fornicacion is euen as lytle a ſynne/ as vycious vayne people do make it.

Whozdome robbeth god of his owne.

Whozdome defyleth the temple of god.

Whozdome ſhutteth men out of heauẽ

It is more then ones also/ that Paul himſelfe ſuttete whozmongers out of heauen/ who ſo

beleueth not my wordes/let him reade Rom.j. i.Corin.v.and.vi.Gala.v.Ephe.v.i.Tell.iiij. To the Hebrues he saieth plainly/that as for whoremongers & aduoutres/God wyll iudge them. What can be more sayde? yf thou not withstonding all this/wilt yet saye/that whordome or fornication is no synne/then cryeth the holy prophet Isaye that horryble woo vpō the/ & saieth/Isaie.v.cap. Woo vnto you that cal euill/good. Or do ye not know/that euē now in this tyme/god doth sore punisshe whordome as a great vyce: Paul saieth.i.Corin.x: Let vs not cōmytte whordome/as some of thē of olde dyd/& were destroyed in one day a great nōbre. It is cuydēt what sclaundres dishonoure/Sā-son brought vnto himselfe/specially to the glory & name of god amonge gods enemies & hys/ & among all the childrē of Israel with his bolde & vycious whordome/& how shamefull an ende he made by the meanes of the same harlot.

Whordome ipoy-leth a mā of his ho nestye bō dye and good.

In the fifth of the Prouerbes doth Salomon saye after this maner: The lippes of an harlot are as a swete droppinge hony combe/and hir throte is softer then oyle: but hir end is bitterer then death/& as sharp as a tweyedged swerde. Hir fete lead vnto death/& hir path draweth vnto hell. Therfore se that thou go not in vnto her/nether drawe nye to the dores of hir house: lest straungers haue thy substaunce/and lest the cruell get thyne increase. With few wordes doth Salomon discrybe the short & swete di-sceatfulnesse of whordome/which yet leaueth behind it a perpetuel bitternesse/& briefely he shewyth/how that whordome destroyeth in soule/ in honoure/in body & in good. As for ensam-ples, we nede not to set forth anye/ther are to

many before oure eyes/ the more pite. The sto-
ries do testifye / that the french pockes came of
an harlot into the world through whordome.
How many a man hath consumed all his sub-
staunce & goodes with harlottes/ and at the last
hath bene hanged / drawned or headed &c.

yet go the shamelesse harlottes forth still in to
theyr owne perdition vyce / & abhominacio / yee
& vnder take to blaspheme wedlok / & somwhat
to excuse theyr owne myschefe. Therfore talke
they of much trouble that is in wedlok. And as
for theyr whorish life / it is nothing els but open
vyce & abhominacion before god and all honest
people. Fylthye is filthynesse still / allthough the
filthy swyne delyte therin. They speake muchof
euell wines / whiel whan some men had taken /
they could not be ryd of them with anye fayre
meanes. And yet can they not leaue / theyr vayne
craftie & vnfaithfull harlottes / of whō they thē
selues are mocked & scorned to the vttermost /
yee & are fayne to suffre more of such vycious &
filthy bodies / then any man doth of his honest
wife. They speake much likewise of bryngynge
vp of childrē which are borne in wedloke. And
yet they them selues in whordome are fayne to
bringe vp the bastardes that they haue gotten /
lyke as afore tyme they were wont to buylde
Mawmet houses and fryer chapels / with col-
lections and gatherynges of every man.

Whore-
mongers
haue no
rest.

They speake of much trauayle & carefull-
nesse / how the housholde must be brought vp &
prouyded for in wedloke. And yet the dotinge
fooles them selues are fayne to nourisse those
shamefull harlottes wyth much greater care /
and yet be afrayed / that whan they haue done
theyr best / the gredy sack wyll not be fylled /

and that the fylthy strompet will yet bring forth a greater reckenyng vpon thy trencher / and all to get the bagg of money in to hyr awne handes Moreouer amonge whores is waisting and expenses most regarded / nether art thou welcome but thy money. Nomore money / nomore loue. I must haue the money & purse saieth the harlot take thou thy clooke and thy baggage. Let another come that hath more money / for he hath bene in the bath / and is dispatched. Thus maye he byte his lippe and cratch his pate / and take that for his farewell & he getteth of his harlot.

They complayne moreouer of the crying of the children in the nightes / and how that maried folkes can not slepe / but must watch by the meanes therof. And yet the doting fooles them selues go all the night long vp and downe thorow the stretes / & kepe the deuels watch / with paynfulnesse / frost and vnrest. Let no reasonable man therfore be snared still in whordome by such harlottes / to the slaunder and dishonoure of holy wedlok. Whordome (no doubte) hath much more disquietnesse / anguish and trouble / then hath the holy state of mariage. The payne also that is in mariage / is godly and honest. God geueth such pacience / strength and good will vnto the faithfull / that they can easely awaye with all maner of conjugale cares. As for harlottes / they are the deuells martirs / and haue allwaye dishonoure and shame.

Stewes

Where as certayne men saye: yf whordome be so great a synne before god / & bring so much vyce and myschefe with it. Why do some hye rulers and prelates of the world then maintayne open stues? To that I answere: Many thinges are suffred / that ought not so to be / and yet

for suffring therof ar the suffrers neuer the bet ter. But let thole prelates & regetes of the world make answere vnto god for their owne acte. God hath commaunded the and vs all: Thou shalt not commytte whordome. Let euery christen man folowe him/what so euer other folkes suffre or do. The holy Apostle Paul saieth: Let nether whordome ner anye vnclennesse be ones named among you/as it becommeth sayntes. Ephe. v. Chap. Now yf among Christen folke as an holy people that is clensed thorow the blood of Christ there may no whordome be named/much lesse no doubte ought vycious stewes to be set vp and openly maintryned/for a playne shame is it and a manifest confusion. Let them therfore that maynteyne such shamefull houses/loke well to them selues/how and what answere they will geue vnto god for this their acte.

They that saye they are suffred for auoyding of greater inconuenience/let them consydre whether their meane to put a waye a worse thing with an euell be a meane that is comely and pleasing vnto god/or whether god hath at any tyme commaunded or geuen lycence/to suffre and maintryn open and shameles whordome/ that virgins maye be the lesse forced & defloured or that yet worse thinges be not committed of wilfull persones. Paul saieth, Thou oughtest not to do euil/that therof might come good except thou wilt be dampned iustely. Roma iij. We fynde daylie by experience/that the same way helpeth not/but that there are whore houses and in the meane season the worse thing not eschued/And therfore euell with euell/& vyce with vyce do runne to/gether/so that abomina.

cion and mischefe prouayleth. Wherfore let euery reasonable Christen man cease now frō wyce/ brawle who so listeth thou wilt do that god cōmaundeth the/ & the thing wherof thou mayst haue worshippe & welfare in the sight of God & honest people/ then medle not with harlottes/ nether come at the stewes. Mayntayne the not/ and vse them not. But to auoyde whordome let euery man haue his owne wyfe and euery woman hir owne husband.

obiection

yee but it is not mete for euery man to mary. Many poore mariages make many beggers. Ther is no man compelled to mary/ nether yet afore the tyme/ nor whan thou hast not a cōuenient cause therto. Onely yf it be not mete for the to be vertuous/ it shalbe no vycious thing to mary. Now yf thou thinkest/ it will not frame with the to mary/ then leaue thyne whordome also. And then we are agreed. For gods sake man/ kepe thy selfe honest/ sober/ pure and clene/ vntyll the tyme that it be mete & expedient for the to mary. Thou wilt say: Alas we are but flesh & bloud. Yea I were were not our fore fathers flesh & bloud also? I pd they therfore continue still in childhode? Or hated they harlotrye in the meane tyme? Beholde the example of Isaac/ Jacob/ Joseph & other excellent men/ which maried not tyll they were of a good & perfecte age/ & yet neuertheles spent they youth vertuously in cleanlynesse of lyfe. Therfore shulde oure youth feare God lyke wyse as they dyd/ haue Gods commaundement/ before theyr eyes/ call vpon god for grace/ auoyde ydilnesse & all that maye prouoke to an vncleanly lyuyng: but contrary wise gene thē selues to labour/ & resyst manfully in tentacion. But now/ we fynd it otherwise/ for oure youth hath lytle re-

spyte vnto god & his cõmaundementes/calleth xxvb
not vpon god/goeth vp & downe ydle/haun-
teth euell company & dronkennesse. Herof com-
meth it now that they can not refrayne/& they
thinke that they must nedes folowe harlottes
still/or els haue wiues/& yet can they neither ja-
bour ner get theyr lyuing. And thus come they
to naught: therfore is it theyr owne vnthrifty-
nesse and not holy wedlok that destroyeth them. mariage
(say they)
Doth not the hauntyng of harlots make beg- maketh
gers also? Whence come then such swarmes of many
beggers & wretched pocky people. Enẽ of whor- beggers.
dome get they that mischefe for the most parte.
And this doth no mã esteme ner considre. But
whã a good vertuous yong man which is come
to his age/doth honestly mary/then is the walet
brought before him/to feare him/or els to with
holde other mẽ frõ holy wedlok/& to make thẽ
cõtynue still in whordome. This cã the sotill de-
uell do. The rych/faithful & allmighty god dyd
neuer layle ny mã/that seketh him intrewe be-
leife/that laboureth faithfully/& that is vertu- Whordo
ous & honest. Let nomã therfore be snared styll me.
in synne. To be shorte/whordome withdra-
weth & separateth the mynd frõ god/maketh vs
to breake our connenaũt/dishonoureth the gra-
ce of God & mẽbres of Christ/robbeth God of
that which is his/vnhalowreth the tẽple of god/
& plucketh vs vtterly with spyte & flesh in to the
myre & in to all filthynesse/maketh vs of men/
beastes defyleth body & soule/taketh frõ vs all
oure substaunce/honestie & good/shameth de-
stroyeth & carieth vs to hell with wretchidnesse/
misery & sorow. Contrary wise wedlok delyue- wanton
reth vs ones from all such inconuenience. And cõsayll.
therfore is it a mysserable thinge/that all thys
wyll not be consydred/& that yet also there be

vide men / which estreme whordome to be no synne / and talke so lightly and frantonly ther of before yong people / that youth beynge prouoked forwarde in their wicked purpose / are now the more hard harted and obstinate ther in.

Deare children / harken ye rather vnto Paul the electe seruaunt of god which speaketh out of the holy goost these wordes: Be ye sure / that no whoremonger or vncleane persone hath inheritaunce in the kyngdome of Christ and of god. Be not disceaued with vayne wordes. For because of such thinges commeth the wrath of god vpon the children of vnbeliefe. Marke this well and remembre it. God will not regarde the wanton and vyle communication of such so light as they make it. Wherfore yf ye will escape the wrath of god / then kepe your selues from whordome and marye at your iuste age.

The xiij. Chapter.

How shamefull and wicked a thing aduowtrye is and how it hath of olde tyme bene punished hitherto.

And like as whordome hath euer bene taken for an abhominacion / amōg all honest people in the whole world / Euen so haue they esteemed aduoutrye to be a thyng much more shamefull and vtterly to be abhorred: in so much that all vertuous rulers yee & that euen among the heithē haue punished it with the payne of death.

how god plaged aduoutry before ye the law came written. Gene. xij

When Abraham came with Sarai his wife into Egypte / and the Egyptians thought that she had bene Abrahams sister / they toke her and brought her to the court vnto kyng Pharao. But the lorde punished Pharao and all his house with great plages / because of Sarai / and yet committid he no hurt with her / and that he dyd

was done of ignorannce. For whan he vnderstode that she was Abrahams wife / he sent for him / and sayd: Why hast thou dealt thus with me? Wherfore toldest thou not me / that she was thy wife? Why saydest thou vnto me / that she was thy sister? Therehast thou thy wife / take her / & go thy waye. And seyng it is thus it may well be cõsidred / that god is much more displeased with thē / yf willfully cõmitte aduoutrye.

In the twentieth Chapter it is writen that at Gerar / Abimelech the kyng of the Philistes Abrahams wife / as Pharao had done before / and it appeared vnto the kyng in a dreame / & was sayde vnto him: Beholde / thou art but a dead man / because of the woman whom thou hast taken / for she is another mans wife. And yet had Abimelech committed no actuall dede with her / nomore thē Pharao had done afore. Therfore sayd God also after ward: yf thou doest not delyuer her agayne vnto Abrahā / be sure / that thou shalt dye the death / and so shall all that thine is. Dyd not god with these wordes declare manifestly / what sentence & iudgement he hath geuen vpon aduoutrers? Wherfore Joseph / whā he was prouoked of his lordes wife to accõplisshe her will / sayde: My lord hath cõmitted all thinges vnto me / sauyng the onely for thou art his maried wife. How shulde I thē do so greate hurt / and synne agaynst god? Genesis.

Job saieth in the .xxxi. Chapter: yf my hert hath lusted after my neighbours wife / or yf I haue layed waite at his dores / then let my wife be another mans harlot and let other men lye with her. Herewith doth Job knowlege it to be reason / that he be measured with such measures

as he hath geuen vnto other men/yf he had bro
ken his wedlocke/wlych thinge yet he dyd not/
lith the punyshmt of aduoutrye is a meate that
euery man can not chew/let euery man consy
dre by hym selfe/how lothe another man wold
be therof: let hym not touche another mās wi-
fe/so shall his also not be medled withall. It fo-
loweth in Job: For this is a wickednesse & syn-
ne that belongeth to the iudge/yea a fyre it is
that consumeth alltogether/and plucketh vp all
a mās substaunce by the rotes. With the which
wordes Job doth knowlege/that aduoutrye
is such a vyce and wickednesse/as perteyneth to
the iudge/that is to saye/ought by right to be
greuously punished of them which be in aucto
rite(if they were not aduouterers thē selues/for
it is a fyre that cōsumeth alltogether/both body
honestie/and goodmynde/hert and welfare.
And all this was exercised & practised/afore ỹ
law was geuē to the people of Israel by Moses.

The punishmēt of aduoutrye in ỹ lawe of god.

And in the law doth god appoynte a certayne
punishmēt for aduoutry amōgother trāgressions
& saieth/Leui.xx. Who so cōmitteth aduoutrye
with any mans wife/shall dye the deach both ỹ
man and the woman/because he hath broken
wedlok with his nezhbours wife. And Deut.
xxii. is the same law recited agayne/& cōfirmed.

How aduoutry was punished among the Heithen.

Nether was aduoutrye so sore punished amōg
the people of Israel onely/but also the Heithen
vsed mortall executions therof. This will I
now declare out of the stories and credible wry
ters. Whē any of the Lepcias were take/in ad
uoutrye/they were bounde/& caried thre dayes
thorow the citie/& after ward(as longe as they
lyued)were they despised/& with shame & cōfu-
on/reputed as persones desolate of all honestie.

Lex lepcia norum

Amōg the Locrenſiās dyd zaleucus forbyd adulterye vnder a great puniſhemēnēt. The trāſgreſſours cauſed he to haue both theyr eyes thruſt out. And whan his owne ſonne was taken in aduoutrye / he had them put out his one eye as iudges and the tother dyd he himſelf put out as a father. In the dayes of oure fore fathers the noble Getmaynes (afore they came to Chriſten layth) the puniſhement of a woman that brake wedlok / ſtode in the power & auctorite of hyr husband. And at the leſt he might ſtrype her out of hyr clothes / thruſt her out of his houſe / & beat her openly with roddes in the citie or towne / euen before hir frendes / &c. as Cornelius Tacitus maketh mencion / who alſo wryteth theſe wordes: Among them ther was none that laughed at the myſdede / & to defyle or be defyled / was named amonge them to be almuch / as not to do acordyng to the courſe / maner and cuſtome of the worlde. Lex zaleuci. germani

Marke now well in how much better caſe they ſtode / then we / which laughe at all ſynne & vyce: yee all abhominacion / as fightinge / warreyng / whorehuntyng / wedlok breakinge / makyng mōmyng / to much drynking / exceſſe in eatyng / & all vnclennelle do we excuſe with theſe wordes / It is the maner & comen courſe ſo to do now in the world. Opilius Macrinius the emperour of Rome vſed to puniſhe aduoutrers with fyre. For the whō he found in aduoutrye / cauſed he to be bowndē & to be burnt together quycke. This doth Julius Capitolinus wryte of him. And among the Romaynes was there a comen law (called lex Julia) which wolde / that execucīō ſhuld be done vpō aduouterers / with the ſwerd / the ſame law ſtod in ſtrēgth in C. Hierōs Lex Opilij. lex Julia

tyme/who wryteth/that a certayne yong man and a maried wife/were iudged and put to execucion with the ſwerde because of aduoutrye. And the ſame lawe(called lex Julia de ſtup. et adult. dyd the Chriſten Emperours reteine/ſ of Juſtinyan it is appoynted/lib. iiij. Tit. xvij. de publicis iudicijs.

In the lawes of Wamburgh concernyng the iudgementes of death vnder the tytle/how trãſgreſſion ought to be puniſhed are theſe woordes redyt a maried man bring a mortall accuſation vpon another mã/ for anye filthy acte that he ſhuld haue cõmitted with his wife/and convynceth him therof/the ſame aduoutrer ſhall with the ſwerde be puniſhed vnto death/according to the ſentẽce of the lawes Imperial. The aduoutreſſe alſo hath forfetted vnto hir huſbãd all hir dowry/ſubſtaſice and goodes/and ſhall for a perpetuall penaunce and puniſhement beclocked and ſhut vp in priſon. The ſame like wiſe is red in the iudiciall lawes of the holy empyre of Rome/ decreed vnder the Emperour. Charles the fifth/in the yeare. M. D. xxx and M. D. xxxi. at Auguſpurg and at Regenſpurg. yf a maried mã bring a mortall accuſacion vpõ another man/becauſe of aduoutrye committed with his wife/ſ prenayleth in ſentence agaynſt him/the ſame aduoutrer ſ aduoutreſſe ſhalbe puniſhed according to the determynatiõ of oure fore fathers and of oure imperiall lawes. Now what punyſhment the imperiall lawes haue appoynted/it is declared afore.

The law imperiall.

Why aduoutrye was ſo fore puniſhid.

This allegacion concernyng the punyſhment of aduoutrye I am ſure will many men mar, nayll at and eſteme it fore ſ vntollerable. But yf they wolde conſidre the matter right/ſeeyng

mocion and euele custome a syde/and wold ponder well what aduoutrye were/and what folowth it/they shulde not wonder so sore at the punishment. Aduoutry is a destruction and hye dishonoure of the ordinaunce of god/a wickednesse growen out of the deuell and pollicie of the flesh/a shamefull vnfaythfulnesse/a wilfull trece breakyng and periury. And that this is so/maye euery man conside by the chapters goynge afore. Wedlok is the ordinaunce of god in the which both the parties ought so to be knyt the one vnto the other/that they be not diuyded Paul saieth also/that aduoutrye is a worke of the flesh. Notwithstonding/manifest it is that maried persones at their entraunce do make a perpetuall couenaunt/and there callyng vpon god/takyng him to recorde before the whole congregacion/they promesse trouth/layth with mouth/hand the one to the tother. etc. Now yf it be but a small trespace to dyssemble/to breake to destroye/to treade vnder foote all this to forsweare trouth geuē before god/the church/no thing to regarde honestie and faith/the rude Iewes confesse/that the punishmēt of aduoutry was to rygorous in the olde tyme. But yf it be a sufficyng/erneslye to punishe vnfaythfull periury the despysing and contemnyng of god and all honestie/then is also the punishment of aduoutrye right equall and not to sore.

Item/yf the losse of a good thing shulde be valued after the estimacion of the owner/then as touchyng this life/ther is no greater damnage/then a man to lose his owne body. Now is it certayne/that both the parties maried/are but one body/and that/as Paul saieth/the husbād hath no power of his owne body/but the wife

nether hath the wife power of hir awne body/ but the husband. Wherfore who so committeth aduoutrye/ the same taketh awaye/ stealeth & robbeth the other of his owne body / euen his pryncipall and best good. Or what honest personne had not rather fynd a theefe stealynge his treasure/ & rather to suffre the losse of ỹ goodes then to fynd an aduoutrer by his maried spouse/ and to reape dishonoure in her.

Aduoutry and theft compared/ the one to ward the other by Salomon.

Both these vyces therfore (theft and aduoutrye) doth Salomon in the sixte of the Prouerbes/ laye vpon the balaunce the one agaynst the other/ and sheweth how that aduoutrye is the lother and more tedyous/ sayenge: A theefe is not vtterly despysed/ that whan he is hongrye/ stealeth to fede himselfe/ for whan he is taken he must restore seuen tymes almuch/ or els all his substaūce. But he that is so farre out of reason as to breake wedlok with another mans wife/ doth eyther destroye himselfe/ or els getteth him selfe strypes and shame/ which shame maye neuer be wyped out. For the wrath of gelousye & of the husband (yf he haue tyme to reuenge) wyll not be intreated: he wyll not be persuaded with prayer/ yee though thou geuest him rewardes he wyll not receaue them. This comparison doth euery man vnderstond. For though a mās good be stolen/ yet yf it be restored him agayne with out hurt/ he wilbe intreated/ for as much as it was done (happelye) thorow powerte. But yf a mā take his wife in aduoutry/ he will not be pacified. For it is a very beestly and wicked thing.

Moreouer/ yf a man take a theefe with the dede mayner/ yet hath he no power to auenge himselfe & to slaye the theefe: But yf a man fynde an aduoutrer at the dede doynge/ he maye be auēged.

And though he do wounde/ slame or kyll the adoutrer & the adaoutresse/ yet shall he not be punished for the death of them. Out of all which wordes euery mā may planely vnderstōd what vyce is most grenous before god & before all indifferent iudges. Before these wordes also/ saieth Salomon: Maye a man take fyre in his bosome/ and his clothes not be brente? Or cā one go vpon whote coles/ and his fete not be hurte euen so/ whosoeuer goeth in to his neighbours wife/ & toucheth her/ can not remayne vndefyled. Whereby he declareth furthermore the daūger and greatnesse of this vyce/ threatenyng them/ that thynke lyke fooles to kepe theyr adoutrye secrete/ and that they shall neuer be taken and punished.

It serueth to oure purpose/ that thorow adoutrye great inheritaunces are altered/ & the right heyres disherited. For oft tymes it fortuneth/ that an adaoutresse hath children by an adoutrer/ & then must the sayde childre inherete all the substaunce of their pretensed father/ as lawfull children/ which yet are vnlawfull/ wherby the father leseth his honoure/ his kynred his body & goods. His wife which is his owne bodye/ hath the adaoutrer defyled/ & the vnlawfull childre take the goodes away. Yf this be not great wrong & wickednesse/ then wote not I what a mā may affirme to be vyces ynough: therfore though adoutrye be horryble both in mē & wemen/ yet in wemen it is most hurtfull & detestable. For besydes that the adaoutresse altereth the inheritaūce (as I sayde afore) and with false promises & shamefull dilicate/ withdraweth & stealeth it from the right heyres/ she ladeth fyrst her

Alteracions and alienacions of the

honeſt poore husband wyth great ſhame / great trauayle / labour / sorow and payne / in that he is fayne to bring vp those aduoutrons childre / which are not his owne.

Moreouer / ſhe diſhonoureth hir father / hir mother & kynred: Hir children (euen those that are laufull) muſt be aſhamed of her / & be doubted of in the worlde / whether they be laufully begotten or no. Therfore whan they ſpeake of their mother / or heare hernamed / they are abaſhed & aſhamed. Aduoutreſſes also make their husbandes to be deſpyſed & of no reputacion / although they be vertuous & honeſt men. They are the occaſion / that folkes come oft together / which are nye of kynred. Thele & ſuch lyke innumerable cõſuſiõs / ſhame / hurt / diſhonoures fylthynelle / folow out of abhominable aduoutry. I paſſe ouer now & murthers / poyſoninges treaſons / manſlaughters / batayls & warres / that haue enſued after aduoutrye / & deſtroyed both countrees & people. This dyd the awncient & noble men of olde pondre & conſidre / & therfore righteouſly & of iuſt occaſions appoynted they the puniſhement of death for aduoutrers.

The deference which aduoutrers vſe.

yet wyll we heare howe aduoutrers excuſe their owne vyce / & pondre how reaſonably they go to worke. They ſaye: Though god haue forbydden aduoutry vnder the payn of death / yet is the ſame puniſhement not executed / perfourmed or practyſed. For in no place appeareth it / that aduoutrers were put to death. For Dauid was an aduoutrer / & yet receaued he no puniſhment therfore. yee the lorde Chriſt himſelfe dyd abrogate & diſſolue the puniſhemẽt of aduoutry / for aſmuch as he commaunded not the woman (taken in aduoutrye) to be put to death / but bad

her go her a waye. For whan no man had con-
demned her / he also let her go. Joan. viij.

To that I answere: God in hys lawe hath ones expressed / how he estemeth adultrye / & how he will haue it punished. Now yf me haue not done Gods cõmaundement & accordinge to the same / then is it neuer the better: yet endureth the law of god vnmouueable and sure. Nevertheles they of the old tyme dyd punish adultry with the payne of death / as it is sufficiently proued afore out of the stories. The obiection therfore that adulterers make / is but vayne. Now though all sentẽces & iudgmẽts that haue bene executed and practised because of adultry stõd not in holy scripture / it is no marvayll. For the Bible is not a regystre of vnthryftes & of such as for theyr wickednesse haue bene put to execucion. Or is it not euydent ynough vnto you / how it was lyke to haue gone wyth Hannah: Dauid committed adultrye once in his lyfe / which drew him also and brought him in to great murther / so that he caused not onely his faythfull seruaunt Uria / but other noble me lykewise to be slayne. Beholde what occasion adultry geueth! What commeth of it? Trewth it is / he was not stoned to death. But what chaunced vnto him? Euen as he had dishonnored another mans childe / so sawe he shame vpon his owne children whyle he lyued / and that with greate wyckednesse. For Amnon deflowred Thamar his awne naturall sister. And they both were Dauids children. yee Absalom dyd miserably slaye Amnon his brother / for cõmytting that wicked nesse with his syster Thamar. Not lõg after / dyd the same Absalõ dryue his owne naturall father Dauid out of his re-

Death was the punish-mẽt of adultrye.

The adultrye of Dauid.

alme/ & shamefully lay with his fathers wiues/ Wherupon there folowed an horrible great slaughter / in the which Absalom was slayne with many thousandes moo of the comen people. Now let euery man ponder well by hymselfe/whether it be not a lesse thinge / once to medle/and so to haue execucio and dye: then to abyde the death of so many/and that so longe/ with such misery and sorowe. Therfore was Dauid sorer punished/ then yf he had bene but once stoned vnto death. And let euery mã learne here by/ that no mã can escape the hand of god/ all though the worlde laye no hand vpon him. God punisheth neuertheles. yee and that much sorer/ whan he doth it not here/ but differeth it in to another worlde.

The aduontresse brought before Christ.

Where as they make Christ the lord a mayntryner of aduouterers/it is a playne & euydent shame. Christ neuer gaue lybertye vnto synne. For he saieth: I am not come to breake the law but to fulfyll it. Paul saieth also: To the righteous is ther no law geuen / but to the vnrighteous and disobedient / to whormongers/ to peruered persones/ to lyers and blasphemers. And to the Galathians he saieth: Walke ye in the spirite/ so are ye not vnder the lawe. Therfore for almuch as aduouterers do walke in the flesh and not in the spirite / they are vnder the lawe/ neither hath the lord taken the lawe and punissement from them.

Moreouer, as touching the storye Joh. viij. we must consydre that the lord sayd vnto the wilde woman/ hath noma condemned the? And when she had sayde/ noman/ he answered: Neither do I condemne the. For wyth this answere layed he before her the sentence of the iudges. And for

as much as he was not come now to gene sentence as a iudge/ but to saue/ he wold not condemne her/ and so medled nether with the lawe nor the acte. The lorde was come nowe to haue mercy vpon synners/ and to call them to repentaunce. Therfore sayd he also vnto this womã: Go thy waye/ and synne nomore. And wyth these wordes doth the lorde warne all such as are tangled with aduoutry/ to ceasse from henceforth and to amende. God happelye maye haue mercy vpon them/ & take from them the shame/ dishonoure/ payne and punishmẽt/ which they haue greatly deserued. For God hath no delyte in the destruction of a poore synner/ but wyll rather that they conuerte & lyue. But yf ye wyll not turne/ yf ye will neues be stiffnecked & styll set forth your shamels foreheades/ then verely doth god watch ouer your wickednesse/ & saieth. Hiere. v. In the desyre of vncleanly lust/ they are become lyke old stalliõs: euery one neyeth at his neighbours wife. Shulde not I punishe this? Wherfore ye aduouterers/ loke for none other/ but God wyll plage you for shamefull actes of wickednesse and whoredome. For abhominacion vyce/ periurye and shamefull matters are they/ that ye go aboute withall. Repentaunce.

The. xv. Chapter.

¶ How one that intendeth to mary/ shulde chose a mete/ honest/ and vertous mate.

AND hyther to haue I declared whence wedlok commeth/ who dyd institute it/ what it is/ how it ought orderly to be contracted/ what be the occasions/ and end vertue therof/ Item how holy/ profytable and good it is: Agayne/ how horrible noysome and shamefull/ whoredome & aduoutry is. But for asmuch as

in the occasions of wedlok it is mencioned/ how that wedlok was ordeyned of god/ to the intēt that maried folkes shuld spend their lyfe in the mutuall participacio of all such thinges as god sendeth/ that they may bring forth children / or they may auoyde whordome/ or/ for the eschuinge of perrellous lolenesse/ that the one maye be a cōforte & helpe to the tother acording to the will of God : And forasmuch also as in the meane season there lyeth great importaunce and waight vpon it/ what maner of companie and mate thou choosest/ howe thou mayest lyue with him/ and (yf God gene the children) howe thou mayest bringe them vp: Therfore in thys parte of my boke folowing/ I will treate how a mete/ honest and vertuous spouse ought to be cholen. Afterwarde/ howe they ought on both the sydes to lyue well and right together/ to kepe & increace the mutuall loue and trouth of maryage/ and fynally how they must well and vertuously bryng vp their children.

There lyeth much waygh in the election of thy mate

For who so coupleth himselfe with braulinge folkes/ & cōmeth to dilquietnesse/ may not complayne therof. Why left he not such cōtencious persons without his house ? Who so now wyll haue a peceable mariage / must not chose him a restlesse mate. He that will plante any thinge/ doth first counsidre the nature of the ground/ in the which he intendeth to plante. Much more wuldest thou haue respecte to the condicion of thy spouse/ out of whom thou desyrest to plante children/ the frute of honestie and welfare. And like as plantynge and carefulnesse hath greate power in all growing thinges/ so hath it greater vertue and strength/ yee and better frute in the diligent bringynge vp of children. Where as

mariages & childrē do somtyme prospere euell/ the greatest cause therof/is the fault in cholinge the partie/and in the childrens bryngynge vp. Now where as we saye in this behalfe/it commeth either of oure owne fond affection which we folow/and are seduced therby/or elsecōmeth it of ignouraunce/as whan folkes wote not wher vnto they ought to haue respecte/or how to do in the cause. And seyng þ in these poyntes stondeth the making and marryng of wedlok/ I will first note in fewe wordes the most necessary thing that maye be spoken herof: And fyrst will I speake of the cholynge of a spouse.

The cholynge/is a receauinge or acceptinge of such thinges as we thynke are mete for oure end and purpose. Therfore euery election hath a fynall respect/that it is dyrected vnto. For as much now as oure talkyng here/is of the electiō of a spouse/we must reduce to oure remembraunce/the ende of wedlok/that is to saye/the causes why and wherfore it is contracted. Now haue we herde afore/that the causes why it was ordeyned/and wherfore it is to be receaued of the two persons/are these/euē the to intent that they both shall contynually dwell together/& spend theyr lyfe in the mutuall participacion of all such thinges as God sendeth/ that they may bringe forth childrē/or that they may auoyde whordome/or (for the eschuynge of parrellous solytarynesse) that the one maye be a comforte and helpe to tother/accordinge to the wyll of God. Therfore thou that wilt chose/must haue respecte vnto these forsayde poyntes/as to the fynall end & marke/set before the/ & must proue/whether the persōne whom thou thynkest to ioyne vnto thy selfe/haue these

What the election is.

poyntes / which thou haſt heard nowe recyted. And the ſame ſhalt thou well proue / yf thou note diligently the ryches that are in man / of the which I wyll nowe ſpeake.

The maner of ryches

The maner of ryches are there in man: the ryches of the mynde / of the body / and of temporall ſubſtaunce. The beſt and moſt precious are the ryches of the mynde / as they without which the other two are more hurtfull then profitable. The ryches of the mynde are / the feare of God / faith / gods glory / gods ſeruyce / vnderſtonding or knowlege / prudēce / treuth / ſoberneſſe / righteouſneſſe / lyberalyte / chaſtite / humbleneſſe / honeſtie and nourtoure / lyngleneſſe and diligēce / and ſuch lyke vertues. Theſe lye not ſtill / neither hyde them ſelues / whereſoeuer they be / but breake out dyuerſe wayes / ſo that they may well be ſpied / but ſpecially in talkyng. For ours Lorde Chriſt dyd ſaye: Out of the abundaunce of the hert ſpeaketh the mouth. They of the old tyme ſayde / that a mans talkynge is the myrroure and meſſager of the mynde / in the whych it maye be ſeyne without / in what caſe the man is within. Therfore who ſo wyll knowe and haue experience how a mans mynde ſtandeth / let him diligently note his cōmunycation / whether it be ſoyned with the feare of God / manerly / true / erneſt / honeſt / ſtedfaſt / and reaſonable or whether it be churliſh and vngodly / vyce / vayngloryous / fayned / full of wordes / vnſtedfaſt / vnhoneſt / vnreaſonable and ſoyned with lyghtneſſe. And of theſe frutes thou ſhalt knowe the tree and rote of the hert. And though ypocriſye vſe much diſceate in talkynge / yet can no ypocryte go all waye ſo craftely / but he ſhall ſometyme ſtomble and bewraye himſelfe.

Riches of the mynde

Language.

The feare of God.

But for the more surtye / it is good for the / not onely to marke his cõmunycacion / but also other gestures & maners / how the mã now behaueth hymselfe / howe he hath done hyther to / what name & fame he hath had / and yet hath / what oppynion nother wise / & honest men haue of him / how he behaueth himselfe in stondinge and goyng & in all the partes of his body / what rayment he vseth / whether it be vayn / whoryish / wanton / lyght / or manerly and accordinge to his estate / reputacõ and power / that is to say / honest raymẽt. For rayment doth oft geue certayne and sure testimony of pryde / lightnesse / wantonnesse / inconstancy / vnshamefastnesse / boastinge / and of fylthynesse or vnclennesse / & other vyces or vertues that are in mã. So may much be spyed also / by the company and pasty me that a body vseth. For a man is for the most parte condicioned euen lyke vnto them that he kepeth company withall. We se th at amonge beastes wyld & tame / like will to like. The educacion also geueth great testimony / namely by whom / & how euery one is brought vp / whether it were among vertuous persons or cruell / whether the partie hath contynued in the nourtoure of the vertuous & shewed himselfe obedient / or whether he hath broke out of his discipline / and followed his owne wilfulnesse. For it is but a small matter for the to haue dwelt among vertuous men / but rather herin lyeth the waygh / how farre & how muche thou hast followed them / & bene obedient vnto thẽ. Iudas was amonge the apostles / brought vp of the lord Christ / but for all that was he neuer the better. For he left not his wicked prãctes / nether was he obedient.

Reputacion. garment. Lõpany. The bryngynge vp

Thorow the occasion of all these thynges /

& other like appertaynyng to the same/ought euery one to discerne the parsone / whom he hath chosen to take to mariage/ and to se that he be endewed with the sayde riches of the mynde, and that to his purpose she be right peaceable honest mete and conuenient for him to lyue with all in wedlok/ as it becometh and as god hath instituted. For like as in the mynde there are such vertues as we haue spoken of/ so are there in it also noysome wicked vyces and destructions/as vngodlynes/ despysinge of gods worde/mysbeleife/ydolatry / Mahometrye/ignorannce/churlishnesse lyenge/ falshode/ypocrisye/ vnrighteousnesse / backbytinge/mysstemparaūce/dronkennesse/couetousnesse/vnchastite/ vnshamefastnes/mysnourtoure/rashnesse furious wantonnesse/ pryde /presumpcion/vayne glory/chyding/brawlyng and vnhandsomnesse. Who so now choseth him a mate that is tangled with such noysome vyces/seketh not a spouse for a right peaceable and good honest life/ but an hell/a paynfulnesse/ and destruction of all expedient and vertuous lyuyng. Specially there is litle good to be loked for/ where as is vngodlynesse and despysinge of gods worde.

Fro, ward wicked qualites of ye mynde,

The despising of gode worde,

For like as the feare of god drawe th the whole garland of vertues with it/so bringeth vngodlynes all vyce and abhominacion/yee and shutteth vp the waye to amendment. For who so will not heare gods worde/refuseth all good enformacion/and therfore is there no amandment to be hoped for in him. And where as is no shamefastnesse/there dare the shameles persone do euery thing that lyketh him. Where lyeng/boasting and lightnesse is/there can no certayntie be had there standeth all in doubte

vnshame fastnesse.

Lyeng.

what so euer is spoken and done. Where pryde rulith
is/there is also rashnesse/wilfulnesse/presumpcion/contempte/disdayne/murmurryng and obstinate rebellion: And where as such be there is nothing but brawlyng/chidyng/and neuer one good houre. Wherfore he that will not lacke the right poyntes of mariage and of a cõmodyous life/let him haue respecte to the ryches of the mynde/and chose him such a persone/as is endewed of god with such ryches/and not with a noysome or frowarde mynde. Pryde.

After the ryches of the mynde/do the riches of the body folowe nert/as is a bewtifull or well fauoured body/health/a conuenyẽt age. etc. A bewtifull body is such one as is of right fourme and shappe/mete and of strength to beare children/and to kepe an house/euen such a persone as thou canst fynde in thyn hert to loue/& to be content withall/etc. Of the bewtye of the body (where there is els no good qualite belyde) saieth Salomon/Prouer.xxxi. As for fauoure it is diceatfull and transitory and bewtye is a vayne thyng/but a woman that feareth god/is to be commended. And Prouerb.xi. A fayre woman without discrete maners/is like a ryng of golde in a swynes snowte. Therfore are they all stark fooles/that in cholyng them wyues/lo be onely to their bewtye/and regarde not the riches of the mynde. Afterward doth the same bewtye turne them to disquietnesse/to payne and trouble. The riches of the body. Bewtie.

Health also must be considred in the election lest thou with all that thou hast/perishe/and lest thy whole house be poysoned and hurt. Neuer, theles I speake here of soze contagious sicknesse/not of such daylie infirmities and small dis-

leases/that all men are lubdued vnto. But I spake of madnesse/frenesye/the fallyng sickenes se/lamenesse lepresye/frensh pockes/or such like/which euery man shulde greatly abhorre. Not withstondyng where maried folkes which now are together/be visited with such diseases then must suffre the one with the other/as they that are in one body. As for the due and conuenient age/we spake of it in the sixte Chapter.

Riches of temporal substaunce.

To haue the goodes of temporall substaunces to be borne of noble parentes/or to come of a worshipfull stocke/to haue ryches/great offices gaynes/or occupiēges/and such like. The hiest nobilite and most worthy commendacion/is to be noble in vertues/in good workes/maners and condicions. Who so doth come also of noble parentes/is the more to be reputed. But to be a gentle borne/and to vse himselfe vngently is euen almuch as to shame himselfe and his. There haue bene found many/which came of a lowe birth/but they garnished their kynred so with vertues and noble actes/that they and their stocke attayned to great prosperite. There are many this daye that come of famous houses & noble parentes/but they leane to much to theyr birth/yet they are wilfull mynded/and thynke/that because of their nobilite they maye do what they list/and that their doynge becommeth them well/and yet are they so noble(that is/they so excell in all vyce and abhominacion/that they bring them selfes to dishonoure/and to contempte and hatred of all men.

Nobilite

Let euery man therfore loke ernestly to this matter/lest anye man intending to haue the golde/and catchinge the whote coales/do bur-

ne himselfe without recure. For temporall goodes sake/the matter miscarieth and is in daunger. There is somtyme great riches/but with litle honestye is it gathered togrther. And with the same ryches/will not be all waye ptof, perite peace & rest. Many trust to theyr goodes/ and nothing will they lerne therfore also can they do nothing but to lyue deyntely/& with pyde excesse & dishonestye to waist it awaye/that hath bene long gathered together. Now whan ther is all waye taken from the heape/and no thing laped therto/it waisteth awaye in ptocesse of tyme/how greate so euer it hath bene. The foloweth pouerte/yee an intolerable and vnpacient pouertie. For they that now lash out all together/haue had no necessite hithero/but were in all welth/therfore after such a sone shyne there commeth euer an intollerable hrate/and then forth begynne they to warme themselues at the bare leaues. Temporall goodes.

Who so now in his election loketh to the multitude of goodes/and not how they were wonne/and whence they come/he hath customably such a smokye hat set vpō his heade, that all the water of Wyne cā not waishe away the foote therof. Good without Gods honestie/is a deedly poyson/& the bodely deuell himselfe. Goodes and riches in the hand of an vndiscrete & ignoraunt man/is as a sharpe knyfe in the hand of a childe/that doth no good therwith/but woundeth and destroyeth it selfe. Wherfore let euery mā in the electiō/haue more respecte to discretiō & knowlege/then to ryches. Moreouer an hand that is occupied/& winneth & getteth his liuyng godly & honestly/doth farre excell any riches that are wonne. A ryche man which hath great

goodes in his hand/ & yet hath lerned nothing withall/and nothing can lerne) whan he ones loseth his substaunce and goodes/he can wynne nomore but commeth immediatly to the staff and wale::Is for such one as hath applyed himselfe to lernyng/he is fyt to some office / he can and is albe to occuppe and labourre:and though he ones or twise loseth that he hath/yet can he wynne more agayne.

Swimming and occuppyng.

And though no man with his election shulde have speciall respecte vnto temporall substance yet ought no man to be have himselfe vncircumspectly/nether lightly to regarde honest prouisiõ. For like as out of greate riches there followeth pryde/euen so of powertie there followeth much euell. Therfore is it not vnright/ that thou in thyne election considre/how thou mayest honestly wynne thy bred/ and wherof thou mayest lyue with thy spouse/and what thy spouses substaunce and occupieng is/& how the same maye be an helpe to thy conuenient lyuynge. yf thou now wilt not regarde the more excellent and better thinges/but haue onely respecte vnto the goodes/then marriest thou not the persone /but the goodes: Wherof yf there be not so much as thou woldest fayne haue/or yf it waxe a waye/ then farewell all the loue. For that loue which commeth thorow riches /bewtye/or other like small occasions/is euen as a fyre that is made of straw or tow: it groweth soone and is greate/but straight waye it vanisheth. Euen so is that loue shortly extincte /which springeth not of onrable occasions. yf a fyre be made of whole strong wod/it geueth a good naturall heate/ lykewyse yf thou in the election of a spouse/haue respecte vnto the true/godly & honest poynts/

then is the loue of so much the longer contynu. Abi
aunce.

And to be shorte/Let euery one with his elec- the effec.
tion/haue first respecte vnto thole poyntes/for te of the
the which/wedlok was ordeyned of god. The election.
whether the partie(whom thou art mynded to
chose)be reasonably endewed with all/or no.
And to the intent that the same maye well be
perceaued/let euery man haue faithfull respecte
here to the riches of the mynde/whether the par
sone be godly/wyse discrete/true/faithfull ho-
nest/sober & louynge. Item whether she be whole
& sownde & not laden with sore diseases/deform-
ed & uttel/she/filthy/euell fauoured/& what his
estate is/what power and possibilite she is of/
how/where & with who she hath bene brought
vp/wher vpon she lyueth & what she occupieth
how frutefull/handsome/housewifelye/labori-
ous and quycke she is. yf beside these/thou fyn-
dest other greate riches(dewtye and such like gif
tes)and comest godly and honestlye by them/
thou hast the more to thanke god for.

But specially and afore all other thinges/we Prayer.
must faithfully with feruentnesse and stedfast
belefe(without ceassynge)make oure intercession
and prayer vnto god/to who all hertes are ope
and knowne/that he will not suffre vs to go a-
mysse/but/as a father (helpe and gyde vs to a
right mariage/in the which we maye lyue ho-
nestly and prosperously (euen as we ought) to
his honoure. For it is god' onely that prouy-
deth the mariage/that hath the hertes in his han
de/and that geueth the will/as it is sayde in the
chapters afore. But like as in other poyntes &
matters the ordinaūce of god doth not destroye
lawfull instrumentes/Euen so here in this cau-

se/the institucion of god demyeth not the ordinate election/but in them that feare god they go both together.

A notable example of the election and cardinall in the cause of matrimonye.

Of this ordinalice of god and ordinate election/we haue a very fayre example/Gene.xxiiij. where Abraham sent his seruaunt in his message to get his sonne Isaac a wife in Mesopotamia. The same seruaunt begynneth his matter with prayer & saieth: O lorde god of my master Abrahã/send me good spede this daye/& shew mercy vnto my master Abraham. Lo/I stonde here by ỹ well of water (for he taried there with his seruauntes and camels without the cytie by a welles syde/and the daughters of the men of this cytie will come out & drawe water. Now the damsell to whom I saye/stoupe downe thy pitcher and let me drynke/ỹt she saye/drinke/ and I wil geue thy camels drynke/therby will I knowe/that she is the same/whom thou hast ordeyned for thy seruaunt Isaac.

Beholde/in this prayer doth Abrahams seruaunt knowlege the ordinaunce of god/& that god onely prouydeth the mariage/& yet neuer theles he falleth to prayer/& vseth that meane. For it foloweth in the story/And it came to pas that yer he had left speakynge/Rebecca came forth/& caried a pitcher vpon hir shulder/& she was a very fayre damesell & vnblemished virgyn/& came downe to the well to drawe water. Then ranne the seruaunt vnto her/and asked hir drynke/& she sayde: Drinke syr. And with that toke she downe her pitcher/and gaue him drinke. And whan he had droncken/she sayde: I will drawe water for thy camels also/that they maye drynke. And so she made hast/and poured water out of hir pitcher in to the troughe

hnd gaue the camels drynke. What the mā mar-
nayled at her/and marked her well/and held
his tonge et.c. No doubte/he had respecte to the
ryches of the mynde and of the body/and per-
ceaued that she was gentle/ seruiable/lowly/
geuē to labour/quyck in her busynesse/louyng
toward straūgers/that she was not mystaught
or nycely brought vp/nor a hye mynded or deyn
tie beast/but honest and handsome. How she
was condicioned/could he not knowe better/
then by such tokēs. She was yet an vntouched
virgyn/and therfore also well nurtoured/and
no nyce thinge.

Whan she commeth to the well she maketh
no stoppe/nor bringeth a sorte of yong felowes
with her/nether standeth she gasyng and won-
dryng vpon the straunge man/but quyckly &
straight goeth she hir waye/& tendeth hir owne
busynesse. But alsoone as the olde honest man
(Abrahams seruaunt/spake vnto her/she shew
eth herselfe very curtuous and gentle. Full re-
uerently calleth she him/(yr master or lorde) and
serueth him quyckly/asketh no questions at him
and maketh no moo wordes. These are right
vertues/highlie to be commended in a virgyn.
Moreouer this damesell is prayed for her bew
tie and fayrnesse of hir body/which was euen
almuch the more excellent/as she exceaded in
vertuous condicions.

Thou wilt sayen yee but where are the other
gifres of god and riches of the mynde/ as the
feare of god/true beleife/ et cete. I answere
The sayde vertuous were not in her without
the feare of god and faith. Abrahamalso had ta
ken an ooth afore/of the same his seruaunt/
after this maner: Thou shalt sweare by

G4.

the lord of heauen & erth / that vnto my sonne thou shalt take no wife of the daughters of the Cananites / amonge whom I dwell / but shalt go to my countre and kynred / & thence bringe him a wyfe. The Cananites were corrupte and lost in theyr faith and maners, geuen to ydolatrye and abhominacion / yet were they mightie & ryche. But they in Mesopotamia (where Abraham was) feared God and were vertuous / not withstonding they were not of lyke power and riches. Neuertheles Abraham folowed after the feare of God / & therin leaueth he vs an ensample / that we all shulde be gladder to haue God / then Mammō. And thus hast thou also / that in this mariage / there was great experience of fayth.

Whan the seruaūt now had with sylēce consydred the excellent giftes in the damesell he asketh her surthermore: whose daughter art thou? She answereth: I am the daughter of Bathuel and Nahor is graundfather. Then Abrahams seruaunt toke out a ryng of gold & other Jewels / and gaue her them. For no vncomely thing is it / to geue honest presentes to honest damesels in the waye of honestie / & so to moue theyr myndes vnto the honour and loue of mariage. Els / or in other wise / & of sulpicious persons / ought honest damesels to take none. For it is no vntrue prouerbe: She that taketh the pedlers ware / must be fayne to haue the pedler himselfe also at the last. &c.

Moreouer / the seruaunt thought he wold proue / how frendly / merciull / harbarous / & faithfull the damesell was / and sayd: Haue ye rowme in thy fathers house to lodge in? And she sayd vnto him: We haue plentye of lytter and

prouender / & rowme ynough to lodge in. yet
because she wolde not take much vpon her / she
ranne in / and told her brother Laban the mat-
ter. Who immediatly made ready the stable /
goeth forth to the well / & bringeth the seruaunt
in to the house / & setteth meate before him. But
the seruaunt sayde: I will not eate / tyll I haue
first done my earand. And so beganne / & tolde /
howe that hys master Abraham had one onely
sonne / how riche he was / and how he had sent
him to Mesopotamia to get his sonne a wyfe.
Then tolde he howe he made hys prayer vnto
god / & came to the well / & how theyr daughter
Rebecca came to the well also / how she behaued
her self / and what she dyd / by the which he vn-
derstode / that god had prouyded theyr daughter
for his masters sonne: So that now his request
was / that they wolde gene him a fynall answe-
re / whether they coulde be contēt to mary theyr
daughter to his masters sonne / or no. Wher
vpon the damesels father and brother answe-
re: Thys commeth euen of the Lorde / therfore
will we not saye agaynst it. &c.

prouyded
of the ea-
rand in
mariage.

And thus out of the storye we lerne / that whā
we haue made oure faythfull prayer vnto god /
appoynted oure electyon ordynatly / and vsed
the other meanes / we must do our earand vnto
the parentes or tutours of the partye / and how
and after what maner we ought to do it. The
damesell also is enquyred what hir wyll is / she
consenteth / and ther wyth is the mariage con-
cluded. Thus much I haue spokē cōcernyng the
chosynge of a conuenient and mete spouse / and
of the earand appertaynynge to the same.

yet in thys thynge also must I warne euery
reasonable and honest persone / to beware / that

Crenth
in cōtrac.

lynge of marriage. in contracting of mariage / they dyssemble not / nether set forth anye lye / but rather vse trueth / & tell how euery thing standeth. For they that lye and dyssemble / do afterwarde cause much displeasure amonge them that are diseased. Let euery one remembre / howe loth he wolde be to be diseased hymselfe / and that it is comenly sayde: In mariage ought no man to be beguyled.

Euery man lykewise must esteme the parsone to whom he is hãdfasted / none otherwise / then for his owne spouse / though as yet it be not done in the church nether in the strete. For thus is it wrytten. Deut. xxij. yf a mayde be handfasted to an husbande / and then a man fynd her / and lye wyth her / they shall both be caried out of the cite / and stoned vnto death.

The xvi. Chaptre.

Of the weddinge.

AND to the intent that all inconueniences for to come / which myght afterward grow / eyther touchynge the goodes or the promyses / may circumspectly be preuented / therfore after the handfastynge & makynge of the contracte / the church gayng & weddyng shulde not be differred to longe / lest the wicked soure his vngracious sede in the meane season. Likewise the wedding (& coabitacio of the parties) ought to be begõne with god / & with the ernest prayer of the whole church or congregacio. But in to this dysse hath the deuell put his foote / & myngled it with many wicked vses & customes. For in some places ther is such a maner / well worthy to be rebuked that at the handfastynge there is made a great feast & superfluous bãcket / & euen the same night are the two hãdfasted persones brought & layed

together / yee certayne weches afore they go to the church. Which is nothinge els but a wicked lust / and a playne euydence / that thou lytle regardest the blessynge / euen as dyd Esau / & that in wedlok thou seekest nothinge but carnall delyte.

Ryvlts

Christ commaundeth vs / that fyrst before all thinges and in all thinges / we shall seke the kyngdome of god. And forasmuch as he himselfe dyd openly couple the first mariage together / and blessed both the parties / therfore the congregacion thorowe the ensample and spyrite of God / hath ordeyned / that the parties shall openly & before all thinges / come to the church / and there declare and confirme theyr mariage in the face of the church / and of Gods mynistre receaue the blessyng / and commytte them selues to the comen prayers of the congregacion / and enioye the same. This godly ordinaunce ought euery reasonable Christenmā to preferre aboue his owne fonde affection / and not fyrst to seke the banket & the bed in his mariage / but Gods kyngdome / and then first to be wedded & dwell together in the name of God.

Maried folkes go to the church / afore they lye together.

For in the sayde ordynaunce we must not onely / consydre and note the acte and example of God / but also those profytable and Christen poyntes folowinge.

The occasiōs and cōmodites that cometh of this ordinaunce.

Fyrst / with this ordinaunce is it openly declared in the syght of all the worlde / that it is God which knitteth the knot of mariage. For ỹ the mynistre of the church doth / that doth he in the name and acording to the ensample of god.

Secondly / with this ordinaunce is testimony geuen / that wedlok is honorable and pleasaunt vnto god / an holy work of the light / & no foull work of darknesse. For the parties darre

lyghtly come in to the open church/ euen in the lyght/ where gods workes onely are practised. As for the workes of whordome and dyshonestye/ they hyde themselues in the darkenesse. It is sene also by the goynge to the church / who kepeth house with god and honestie in wedlok/ and who with the deuell and shame in whordome: Not onely thys/ but also what they be/ that among Christen people are to be suffred together as honest parsones: And who / as harlottes and vnthriftes / are to be expelled and dryuen from a sunder.

Thirdly/ in this ordinaūce is euery one warned/ faithfully to kepe hys promes/ made vnto his spouse/ before god & the whole church. For yf a man haue cause to be ashamed/ whan he promiseth ought in the presence of honest people/ & kepeth it not: Much more ought aduoutrers to be ashamed/ that breake theyr promes/ made before god and the congregacion.

Fourthly. God will geue his blessing to them that contracte wedlok in the feare of him/ and that confirme it accordinge to his ordinaunce. Whych thinge the faithfull maye assuredly loke for at his hand. Gene. j.

Fyftly/ There is gods worde declared/ and taught/ how holy a thing wedlok is/ how maried folkes ought to behaue thē selues. &c. Ther euery man that is maried allready / is put in mynde of his promes / and they that sometyme lyue euell in mariage/ are called to repentaunce: lyke as they also that leade an honest lyfe / are confermed in all goodnesse.

Sixtly/ There is made a generall prayer of the whole congregacion in the name of Christ/ for thole new maried folks/ and for the whole

state of matrimony. Now hath the lord promy- 1
sed/ that were two or three are gathered toge-
ther in his name he will be in the middes amõg
thẽ: therfore is it well to be hoped/ that he wilbe
much rather in such a whole congregacion/ and
heare theyr prayer. All these occasiõs considred/
let not the faithfull despise Gods ordinaunce/
but behaue themselues so/ that dyligẽtly & afore
all thinges/ they seke the kingdom of god/ & take
that in hand/ which is honest profitable & good.

But the deuell hath crept in her also/ & though Abuse at
he can not make the ordinaunce of goyng to the weddin-
church to be vtterly omitted & despised/ yet is he ges.
thus mightie/ & cã bring it to pas/ that the ordi-
naunce is nothing regarded but blemished with
all maner of lightnesse: In so much that early
in the morning the wedding people begynne to
excede in superflous eating & drinkyng/ wher
of they spytte vntill the halfe sermon be done.
And whan they come to the preaching/ they are
halfe dronke/ some altogether/ therfore regard
they nether the preaching ner prayer/ but stonde
ther onely because of the custome. Such folkes
also do come vnto the church with all maner of
pompe and pryde/ & gorgiousnesse of rayment
and Jewels. They come with a greate noyse of
basens & drommes/ wher with they trouble the
whole church/ & hinder them in matters pertay-
ninge to god. They come in to the lordes house/
as it were in to an house of merchaundise/ to
lay forth theyr wares & offre to sell them selues
vnto vyce and wickednesse. And euen as they
come to the church/ so go they from the church
agayne/ lyght/ nyce/ in shamefull pompe and
vayne wantonesse. What thinkest thou/ faith-
full man/ that such church goyng opteyneth be.

fore god: Merely more in dignacio and displeasure, then fauoure and grace.

Wherfore let all vertuous and honest people take here monicyō, to leaue such abuse, yee such synfull & vycious church goynge, there as it is yet practised: And let them take theyr honest kynfolkes & neyghbours with them, & in good season soberly discretely lowly, as in the light of god, without poumpe, manerly, & in comely honest rayment, without pryde, without dronmyng & pyppynge, let them go in to the house of the lorde, & there heare the lordes worde, make theyr faithfull prayer vnto God with feruentnesse and stedfast beleyse, receaue the blessyng, and then manerly and with sylence to go home agayne.

Synne & excesse cōmytted at weddynges.

After the goyng to the church, is there no lesse inconuenience vsed among many multitudes then in the church goynge. For whan they come home from the church, then begynneth excesse of eatyng & drynkynge. As for the poore, they are out of remembraunce. And as much is wasted in one daye, as were sufficient for the two new maried folkes halfe a yere to lyue vpon. The dayes of Noe, mencioned in the Gospell, and the parable of the rich man and Lazarus, haue there rowme ynough. Let euery man loke, that with such excesse, he pray not also with the riche man in the pytte of hell.

After the banckett and feast, there begynneth a vayne, madd, and vnmanerly fastio. For the bryde must be brought in to an open daunceyng place. Then is there such a renninge, leapinge, and flynging amonge them, then is there such a lyftinge vp and discoueringe of the damesels clothes and of other wemens apparell, that &

man might thinke / all these daunceers had cast all shame behinde thē / and were become starke madde and out of their wyttes / and that they were sworne to the deuels daunce. Then must the poore byrd kepe foote with all daunceers / & refuse none / how scabbed / foule / dronckē / rude and shamels so euer he be. Then must she oft tymes heare and se much wickednesse / & many an vncomely word. And that noyse and rōbling endureth euen tyll supper.

As for supper / loke how much shamels & dro-ken the euenyng is more then the mornyng / so much the more vyce / excesse / and mysnourtoure is vsed at the supper. After supper must they begynne to pype and daunce agayne of the new. And though the yongeparsones / beynge weery of the bablyng noyse and inconuenience / comes ones towarde their rest / yet can they haue no quietnesse. For a man shall fynd vnmanerly & rebelle people / that will first go to their chābre dore / and there syng vycious and naughtie balates that the deuell maye haue his whole tryū, phe now to the vttermost.

But here let euery Christē man cōsydre / what an vnmanerly & frowarde custome this is / and how vnmete a thinge it is that such vnclennesse shulde be practised amonge Christen people / which ought to be holy. Mariage shulde be an inhibicion & manifest condēnacion of all inordinate lust / of all excesse / of all wantō & vnshamefast lyuyng. And yet is the same chaist estate begonne wyth such vayne wantonesse & lightnesse / with superfluyte and royote / to the great hurt of the bodyes / soules / and goodes of the yonge folkes. Or is there anye man so greatly destitute of vnderstondinge / that he perceaueth

not this? Why doth no man then refourme it? Or wyll we with violence prouoke and defye allmightie god? Now go to / though the myre fall vpon your heades / we can not do withall.

conuenict & honest myrth,

Thou wilt saye: What? hath god then forbydden honest folkes to make mery together or to daunce honestly in all good maner? I answere. What so euer god doth not inhibite and condemne to be synne / may not be called synne by anye man. As for myrth with honestie / it is a grace and gift of god / and here of commeth it that they of olde dyd saye: Honest myrth shulde none forbydde. Wherfore though a Christen mā vse cōuenient myrth with nourtoure / temporaūce and thākfulnesse / he synneth not. For god hath not inhibited man to be mery with honestly and in dewe season. This is manifest / Hiere. xxxi. And Salomon saieth / Eccleiastes iij. There is a tyme to weare / & a tyme to laughe a tyme to mourne / and a tyme to daūce: a tyme to embrace / and a tyme to refrayne from embrayeyng. In conuenient tyme therfore and place / maye faithfull Christen men haue ordinately all maner of myrth in instrumentes with honestye / at mariages / or other ioyfull tymes / whan god geueth peace / prosperite and fayre wether. The abuse / the ryote and excesse (agaynst the which onely / we here speake) marreth all / and bryngeth inconuenience in these and all other thinges. And so after great vntemperate / and vnmeasurable myrth / there followeth comenly exceading / great and perpetuall sorowe. Wherfore let all faithfull Christē mē take here a monycion / at their weddynges to put awaye all vntēperaunce / & with nurtoure & honoure to begynne that honorable state / to pall god in.

crease his grace in them/and graft yt to lyue in loue/s honest myrth: Or els/yf they fall in to trouble/ he shall not leaue the wythout cõforte.

The xvii. Chapter.

Of the first cohabitacion (or dwelling together) and loue of maryed folkes.

After that we now hither to haue breefely spoken of the electiõ of a comly spouse/ & of the errand in the cause of mariage/ of the churchgoyng also/and of the declaryng and cõfirmaciõ of the parties in wedlok: I must declare/how they both maye lyue well and right-together and faithfully kepe & increase the loue and brewtie of mariage.

daunger in ỳ first cohabitacion.

And here the first dwelling together is most daungerous of all. For where folkes neuer came together afore/ & the one is not yet accustomed with the tother and where somtyme also they are of contrary condiciõs and natures among thẽ selues: There or euer they can dwell vnder one roke/and afore the one lerneth to knowe ỳ tother: much contencion happeneth many tymes and yf the same be not preuented at the begynnyng/there springeth worse thinges therof. For the deuell the enemye of all vnyte crepeth in here also/and laboureth fast/ that he maye likewise haue his porcion and that he maye make the maried folkes not to agree well theone with the tother. Agaynst whom they that are now maried/must diligently watche and fight/and geue the deuell no place/but remembre well/ what maye folow vnto them by such to early discorde. And the same maye they lerne by this ensample folowyng: yf two boordes at the first be not well coupled and ioyned the one to the tother/they neuer are fastened right afterward.

But yf the first couplyng & ioyning together be good / then can ther afterward no wicked dryne the boordes a sunder / yee the whole boord doth sooner breake / thē the glewing of thē together.

They therfore that are maried / must applie their speciall diligence / that their first cohabitation & dwellynge together be louyng & frendly / & not separated thorow any spytefulll cōtencion for so shall the whole estate of your mariage prospere the better / and haue the more tranquilite and rest / as longe as ye lyue. And thowgh there happen to aryse anye clowde of discorde / yet let them beware / that at the leest there be not to much displeasure / disdayne and inconuencēce. For yf at the begynnyng of mariage there chance such rudenesse and vncomely discorde / then will it allwaye be breakyng out / euen as it is with greate woundes & broken legges / which seldome are so thorowly healed / but somtyme they haue payne at the chaunge of the wether. Euē so / yf maried folkes behaue thē selues thus vnhonestly / the one toward the other at the first & yf discorde be ones begonne betwene thē / the olde cancker will brede agayne / though it be sealed afterward. Then come such vnsemely wordes as these be: Thus dyddest thou serue me allso afore. It were my parte to lerne to geue litle credence vnto the / etc. And after this maner doth that to earlye discorde / make ỹ whole life & the whole state of mariage / bytter and sower.

How they must be, hauc thē selues at their first beyng to gether,

Let euery one consider this afore hande / and refrayne / forbeare and suffre: And yf all be not after his mynde / let him remembre the wordes of Paul: One beare anothers burthen / and so shall ye fulfill the lawe of Christ. Let one suffre with another. In the meane season let eche one lerne to be aquaynted with the nature & condi-

cions of the tother/and to applye hym selfe accor-
ding to the same in almuch as they must nedes
dwell toge[illegible] enioye another, and the one
dye ȝ lyne [illegible] o her. Remẽbre your selues
well on bo[illegible]es/that yf either of you will
be so styff myn[illegible]d/and stand so in his owne cõ
ceate/ye shall neuer haue good nor gooddayes
together. What auayleth you then your owne
noysome condicions? Whã thou perceaueſt thy
selfe to haue ought in the/which doth displease
thy husbãde/the best is that thou amende it. yf
anye thing thẽ do displease the/speake thy myn
de ȝ that discretely vnto thy husbande/to the in
ẽde that he may leaue it. yf sensualite go to wor
ke/it marreth all. With the fist can we not op
teyne/all way/ȝ of euery mã/what so euer we
wolde fayne haue. Contrary wise: Chastenyng
hath yet hir owne dew tyme ȝ place. The tyme
also and your dwelling together shall myniſtre
much occaliõ/so that in processe of tyme many
thinges shall be more tollerable vnto the that at
the first thou thoughteſt rough/scouldeſt not suf
fre. But afore all thinges/ȳ prayer of faith vn
to god/shall make moost peace ȝ rest. God onely
hath oure hartes in his hande/he cã bowe thẽ ȝ
alter thẽ as he will: Leaue not thou now thy cal
ly nge. What so euer we desyre of god in a true
beleue/yf it be not agaynst his glory and oure
saluacion/he will geue it vs. But this prayer
maye not ceasse/as Christ teacheth/Luce. xviij.

As for such as in their owne inordinate luſ-
tes not regarding this oure instructiõ and war
nynge go on still/and as soone as in their first
dwelling together ther fynd ought in their spou
se that is agaynst them/do brawle and crye. No
mã/but euen the deuell himselfe sent the vnto

me/et t. Those men do / euen / [illegible] as yf one had bought a vyneyarde/and [illegible] go in to it afore the tyme / to proue the [illegible] / whether they were yet hard and sow[illegible] vnseasonable and not ripe/ he shu[illegible]ore places vp the vynes/ and destroye the whole yarde. For like as here the tyme must be considred/so must the one forbeare the tother in their first/ commynge together. And though the grapes be ripe/yet is not the iewse immediatly wyne at the begynnyng/but first/is it must/then sweter/ at the last wyne: yee the yeare and age maketh it in many places/the longer the better and the more pleasaunt. He that will not now tary the tyme/ but cast out the wyne / because it is not wyne by and by/ but is must first/and the sweter wyne/ that man must nedes lacke wyne at his nede: Euen so yf thou wilt suffre no infirmyte ner blemisshe/ thou must take none to be thy spouse. For all men are tempted and euery one hath his owne speciall blemish and fault/ouer and beside the weakenesse and imperfection we haue of oure first father Adam/. Wherfore let not euery man speake and do here what so euer commeth in to his brayne / but remembre that we all are men / and that according to the olde Prouerbe. In space commeth grace.

What maried folkes owe one to another.

And to the intent that euery man in this enfourmacion and in the state of mariage/maye behaue himselfe the more handsomly and the better/ I will now brefely declare/what maried folkes (because of gods commaundement) do owe one to another / namely ordinate obedience / & comingate loue mutuall/which is of all loues/the greatest. For who so euer doth ernestly ponder these thinges/and considreth the will

Wall not onely behaue himselfe ordinately and louyngly towarde his wife dwellinge together/ but thoroughe out the whole state of marriage (alwaye as he lyueth with all) spende his tyme well in vnyte quyetnesse/ and in all good maner. Touchynge this obedience and loue matrimoniall/ I will alledge the very worde of god/ to the intent that this instruction may generally take the more effecte/ and that euery man (not folowynge here the same) maye knowe/ that he synneth openly agaynst god and agaynst his holy ordinaunce.

the dewtie of obedience of wyues.

Paul/ Ephe. v. saieth thus: ye wyues/ submytte your selues vnto your husbandes/ as vnto the lorde. For the husband is the wyues head/ like as Christ also is the head of the congregation/ & sauyour of his body. Now as the congregacion or church is in subiection vnto Christ/ so let the wyues also be in subiection to their husbandes in all thinges. First/ doth Paul speake of the obedience/ that maried wemē owe to their husbandes. Lette: wemē saieth he be in subiecti ō that is to saye/ seruyable & obediēt vnto their husbandes. And addeth therto/ that they must esteme this obedience none otherwise/ then yf it were shewed vnto god himselfe. Wherout it followeth/ that the sayde obedience extendeth not vnto wickednesse & euell/ but vnto that which is good/ honest/ and comely. In asmuch as god deliteth onely in goodnesse/ & forbyddeth euell euery where. It followeth also/ that the disobedience/ which wiues shew vnto their husbandes displeaseth god no lesse/ thē whan he is resisted himselfe.

The husband is the head of ỹ wife

Secondly/ Paul doth likewise adde the occasion/ why wemen ought to be in subiection to their husbandes. Euen because the husbond is

the wifes heade. Which sayenge he tobe out of the thirde chapter of Gene. where it is written thus: And the lorde sayde vnto the woma. Thou shalt depende and wait vpon thy husbãds desire him shalt thou feare/ and he shall haue auctorite ouer the. Thus writeth Paul himselfe. 1. Timoth. ij. I suffre not a woma to teach or preach or to haue dominion ouer hir husband. For Adam was first made and the Eua. And Adam was not disceaued but the woman was disceaued/ and brought in the transgression. For asmuch then as the mastershippe and takyng of auctorite vpon her/ could not well be dryue out of the woman therfore god to punisshe the synne/ humbled her/ made her fearefull and subdued her. Such punisshment and ordinaunce of god ought they to regarde/ and with a good will (according to the commaundement of the lorde) to obeye their husbãdes/ lest they fall in to gods wrath and in to farther punisshment.

How the husband is the head.

But to the intent that the husband shall not turne his auctorite vnto tirannye/ therfore doth Paul declare/ after what maner and how the husbande is the wifes heade. The husbande (saieth he) is the wifes heade/ euen as Christ is the heade of his congregacio. Now is Christ so the heade of the congregacion/ that he sheweth vnto it the same thing/ which the head sheweth vnto the body. The head seeth and heareth for the whole body/ ruleth and gydeth the body and geueth it strength of life. Euen so doth Christ defende/ teach & preserue his congregacio/ To be shorte/ he is the sauyour/ comforte/ eye/ hert wisdome and gyde therof. Therfore must the husbandes be heades vnto the wifes in like maner/ to shew them like kyndnesse/ and after the

same fashion to goyde them and rule them with discrecion for their preseruacion/and not with foyce and wilfulnesse to intreate them.

Thirdly/Paul setteth an ensample to the wiues howe they must be obedient & behaue thē selues vnto their husbandes & saieth: Like as the church is in subiectiō to Christ/so let the wemen be in subiectiō to their husbandes in all thinges But howe is the church in subiectiō to the loyder? She hath respecte onely vnto him & dependeth vpō his worde. As for straunge & frende husbandes/she harkeneth not vnto them/but kepeth hir selfe pure & cleane(& that continually)vnto him in all faithfulnesse: Loke what Christ cōmandeth her/that receaueth she in to hir hert/and doth in cōtrary to Christ & without his will/& worde/doth she nothinge: For in euery/thing that she goeth aboute/she seketh and enquyreth for Christes worde/she louyeth christ onely & aboue all thinges/she is glad & wylling to suffre for Christes sake/she doth all for the loue of him/Christ onely is hir cōforte/ioye & altogether/Upon Christ is hir thought daye & night/she longeth onely after Christ/for Christes sake also yf it maye serue to his glory/is she hartely well content to dye/yee she geueth ouer hirselfe wholly therto for Christes loue/knowyng assuredly/that hir soule/hir honoure/ body/life & all that she hath/is Christes owne. Thus also must euery honest wife submytte hirselfe/to serue hir husband with all hir power/and gene her selfe ouer frely and willingly neuer to forsake him till the houre of death: to holde her content with her husbande/to loue him onely/to harkē vnto him/and in all thinges to ordre hirselfe after his commaundement,&c.

How the wiues must obeye/& behaue thē selues.

the dewty of loue of husbandes.

Now folowyth it in Paul lykewyse / what the husbandes owe to theyr wifes / & how they ought to loue them. ye husbādes (saieth he) loue youre wifes / as Christ loued the congregacion / and gaue hymselfe for it / to sanctifye it / & hath clensed it / &c. The husbandes dewtie is to loue his wife. Now is loue gentle and frendly / she is not disdaynfull / she seketh not hir awne profyt / she is not prowde / she is not puft vp / she is not hastely prouoked vnto wrathe / she taketh not a thing soone to the worst / she is not lothsome & tedyous / but seruyable / and therfore / (as we sayde afore / the husband is the wyues heade / that is / hir defender / teacher / and comforte, yet nedeth it no farther declaracion / for almuch as Paul himselfe sheweth the maner & fashion of the loue. that is / how they ought to loue theyr wifes / and saieth: ye men loue youre wifes / as Christ loueth the congregacion. How dyd Christ loue the congregacion? Ye is writte: Noman hath greater loue / then he that ieoperdeth his life for his frend. Such loue hath Christ shewed to his congregacion. For it folowyth in Paul: Christ gaue himselfe for it. For what intente? Euen to sanctifye it and to clense it.

How me should loue theyr wyues.

This is then the measure of the mutuall loue matrimoniall / that eche partye haue nothing so deare / which he can not be content to geue and bestowe vpon his maried spouse / in almuch as it is requyred of him / that / yf nede be / he shall also not spare his owne life for his spouses sake. And lyke as Christ thought no scorne of hys church despysed her not / nether forsoke her because of her vnclennesse and synnes / So ought no Christen maried man spurne at hys wyfe / ner set lyght by her / because that sometyme she

kayleth or is tempted / goeth wronge: but euen as Christ norissheth and cracheth his church / so ought the husbande also louyngly to conforme and instructe his wyfe.

But marke and cõsydre this well / O ye Christen maried folkes / that Jesus Christ the sonne of God / and the holy Christen church / and the holy body of them both / are set forth for an ensample or myrrour to the state of wedlok and coniugall loue. A more excellent / a more holy / a more goodly and purer ensample coulde not be shewed. Thus truly must it nedes folowe / that loue matrimoniall is highlye accepted vnto God / as an ordinate / holy and godly loue: Cõtrary wyse it must folow / that vnquietnesse / haatred / frowardnesse in mariage, displeaseth god exceadingly. For an hye loue is it that God requyreth of maried folkes / therfore synne they not but do well and right / whan they / because of Gods commaundement / beare greate frendshippe and loue / the one to the tother.

how holy a thynge loue matrimoniall is.

It foloweth moreouer in Paul: Ho ought the husbãdes to loue theyr wifes / as theyr owne bodies. He that loueth his wyfe / loueth hymselfe. For no man hath at any time hated hys owne flesh / but doth norisshe and cherish it. For thys cause shall a man leaue father & mother & kepe him to his wyfe / and they two shalbe one flesh. Therfore ought euery man to loue hys owne wife as himselfe. All these are the holy Apostles wordes / which haue this consyderacion: Wedlok maketh of two persones / one. For they two / saieth the lord / are one flesh. Therfore must the husbãde loue his wyfe no nother wyse then his owne body. And as it is a very vnnaturall thing for a man to hate his owne flesh &

A man must loue his wife / as hys owne body.

bloude/euen so is it to be estemed vnnaturall/ that one spouse shulde hate the tother. All we cherish oure awne bodys/& norish the. Reason is it then that we cherish oure wyues/& do them good/for they are owre owne bodys. And as ther is greate vnite & mutuall loue amog the partes of a mans body/so ought ther to be also betwene them that are maried together. Euery membre helpeth another/they are sory & mery together/ there is not one that checketh and obbrayeth another/euery one hath his place & office in the body/& doth his dewtye without grudginge. Euen so lykewise must it be betwene man and wife. Thus much haue I shortly spoken out of Paul/touchinge that loue which is dewe to be had in wedlok.

The .xvij. Chapter.

¶ How the loue/faithfulnesse/& dwtie of maried folkes, maye be kept and increased.

NErin now ought not a maried man to be latysfyed /that he knoweth what matrimoniall loue is/& how he shuld loue his spouse but he must apply himselfe to loue her in dede/ as the lord hath comaunded him/ and not that onely/but also endeuoure himselfe euer more & more/to kepe & increase the same loue. For many ther be that begynne well to loue/ but they endure not/& some-dyde them selues after such fassion in their lyuing/that they deserue rather to be hated/then loued. Therfore will I nowe speake a litle here of/how the loue/faithfulnesse & dewtie of maried folks may be kept & increased. Fyrst/ for almuch as true loue matrimoniall cometh of god/and is geuen of god vnto man/ there are two speciall meanes (namely gods worde & the prayer of faith that do kepe &

the word of god & prayer.

encreace it. For yf maried folkes harken ernestly vnto the worde of God/& reade it/they lerne dayly at it/such thinges as augment contingall loue. And yf they praye vnto God with a true faith/that he wyll put awaye all such thinges as may myniſhe the loue betwene them/& helpe them vnto it that may increace the same/doute. lesse god ſhall heare them. Onely let them geue themselues to cõtynuall prayer/and to the hearinge and reading of Gods worde.

Secondly/For almuch as wedlocke maketh of two persones one/for they two are one flesh/sayeth the Lorde/therfore must they be of one hert wyll and mynde/and none to cast another in the tethe wyth hys fault/or to pryde him of hys gyft. yf thy wyfe be not all together circunspecte and handsome/& God hath endewed the wyth wysdome & actiuyte/then boast not thy selfe agaynst thy wyfe/but remembre howe God hath prouyded the for her in marriage/to the intent that thou ſhuldeſt supple her imperfection/and that ye both doyng your best together/myght be one perfecte body. yf the wyfe be ryche/and the husbande poore/then let not the wyfe boast hir ryches agaynſt the husbande/but consydre/that thorow mariage/hir goodes are become hir husbãdes also. For mariage is a mutuall felaweship & partakyng of all thinges. The body lykewyſe is more of value then the goodes. Seynge/then that thy body is thy husbandes/much more are thy goodes hys. And thus muſt euery one of you iudge in other gyftes/that what so euer the one spouſe hath more excellent then the tother/the same/thorowe mariage/is hys spouſes aſwell as hys owne.

One hert and will.

One cast not another in the tethe.

Seruyce & felashyp pe.

Thirdly / It doth greatly increace loue / whā the one faythfully serueth the other / whan in thinges concernyng mariage the one hydeth no secretes ner pryuyte from the tother / whan of all that euer they opteyne or get / they haue but one comon purse together / the one lockinge vp nothing from the tother / whan the one is faithfull tothe tother in eatinge / drynkynge and all necessite / whan the one harkeneth to the tother / & whan the one thynketh not scorne of the tother / & whan in matters concernynge the rule of the house / the one wyll be counsayled and aduised by the tother. But much discord commeth of it / whan the one hateth and will not suffre them / whom the tother loueth and can not forsake / as namely a mans frende / father mother / sister / brother / and such other lyke.

Obsequiousnesse.

Fourthly / let the one lerne euer to be obsequyous & seruysable to tother in all other thinges And this shall come to pas / yf the one note what thing the tother can awaye wythall / and what pleaseth him / And so from hence forth to medle with the one & eschue the tother. Some wyues are so froward / that whan theyr husbādes are merry / they are sadde: And contrary wise / ther be dyuerse men / that fyrst desyre to medle with that thing / which they perceaue that theyr wifes can not awaye withall. Some nether can ner will beare theyr infirmites more ner lesse. Some tyme whan the wyfe is sadde and disquieted / then wyll the husband haue to much sporte and pastyme of her. And somtyme yf the husband be displeased / then the wyfe with spitefull wordes and wanton fashions / prouoketh him to more auger. Some had rather haue theyr back full of strypes / then to holde theyr tonge and forbe-

are a lytle. But where the vnderstondinge of obleqnye and obedience is/there let euery one remembre that the tother hath the nature of mā kynde in him/and is tempted/let the one lende to the other somwhat in temptacion / forbeare with him/and geue him the place gently for a tyme. And though thy spouse in his displeasures do happen for to speake an vnkynde or vnseemtle worde/yet thinke that it was not he/but wrathe that spake it.

humanite & gentlenesse.

Fyfthly/There is no maner of thinge that more stroughly kepeth and increaceth loue matrimoniall/then doeth curtesy/kyndnesse playnesse and gentlenesse in wordes/maners/ and dedes. But there be dyuerse maried persones/ among whō is not found a goodworde/but all way brawlyng/chyding & discord. And yet fyll they all the world with complayntes / what a miserable lyfe they haue together: And they thē selues neuerthelies are giltie of theyr owne mischefe. Let them leaue theyr churlish fashions & be frendly and louyng one to another/ & then shall they come to rest. And yf happely they can not excell in that behalfe/yet let them shewe a good mynde and louynge will in theyr wordes and dedes/& so shall an honest vertuous spouse be contented ther with. For euydent it is/ that many a man wold fayne be endewed with humanite and gentlenesse/And yet by the meanes of imperfection/not for any frowardnesse/ he can not: One man also is of an heuyer nature then another.

they must secretly kepe no counsell will in theyr myndes/ but tell theyr grefe

Sixtly. Ye lykewyse kepeth and increaceth loue matrimoniall/whan the parties swell not one agaynst another / & whan eyther openeth to the other theyr grefe in due tyme, and wyth

ye

diſcretion. For the longer a diſpleaſure or euell wyll rageth in ſecrete / the worſe wylbe the diſeorde. The deuell alſo ſomtyme maketh theyr hertes ſo hard & ſtiffe / that at the laſt they both become croked veſſels. Therfore (I ſaye) wolde I haue the due tyme obſerued / becauſe that ther is ſome ſeaſon in the whych yf greſes were ſhewed / it ſhulde make greater debate / as yf thou ſhuldeſt tell it thy huſbande / whan he is out of pacience / or moued. And ſpecially who ſo ſpeaketh to a dronke man / talketh with him that is not at home. Therfore Abigail perceauing Nabal hir huſband to be dronke / wold not ſpeake her mynd vnto him vntill the morowyng. 1. Reg. xxv. Thus ought euery one to wayte his conuenient and due tyme.

With diſcretion / I ſay / muſt it be done alſo / for ſome ſhew theyr greſes ſo vnmanerly / ſo ſpitefully / and ſo vnrurteouſly / that they make now a greater diſenſion / then was afore. And yf the one / of a good faithfull meaning / begynne to ſpeake to the other / the ſame ſhall not onely take indignacion at him without pacięt heareinge out of his tale / but alſo begynne to make ſpitefull rehearſals agayne of the new. Remębre your ſelues well / both of you / for yf ye ſo cõtynne in diſſenſion / brawling & chyding the one with the other / truly ye can not haue gods fauoure. For who ſo will be forgeuen of god / muſt and ought firſt to be at one with his neghboure / and alſo to forgeue hym hys treſpace and fault / Accordinge to the wordes of the lord / Matth. v. vi. xviij. So ſayeth Paul. Ephe. iiij: Though ye be angrye / yet ſynne not. Let not the Sonne go downe vpon your wrathe / neither geue place vnto the backbyter, &c. Let all vil

sternesse/fearinesse & wrathe/roaryng & cursed speakynge/be put awaye from you. Be curteous one to another/and mercifull/forgeuing one another/euen as god for Christes sake hath forgeuen you.

Childrē begotten in mariage.

Frequently. Chyldren begotten in wedlok/are a very sure bonde of matrimoniall loue. And therfore the latinistes call them pignora. Now is pignus almuch to saye/as a pledge/or gage/or pawne. And the children begotten in lawfull mariage/are as a pledge and suertie of the loue that can not be parted asunder. For how canst thou at any tyme be deuyded from thy maried spouse. by whom thou hast chyldren? yf thou wilt saye/Take thou one/and I wyll take another: yet hath ech of you in that one childe/somthyng which pertayneth to your selfe. For certayne it is/that the childe cōmeth of you both. God also bringeth it so to pas/ that somtyme the children loke lyke the father/somtyme lyke the mother/ somtyme they haue the condicions and symilitude of you both: And thys God ordeneth/that the loue maye be the greater in mariage. Now whan thou wyfe doest loue those your chyldren as thou shuldest/bringest them well vp/art diligent in lokynge vnto them/& canst take payne with them/then louest thou thy selfe in thy children/and geuest him also an occasion to loue the better then he dyd/so that with the payne & trauayle that thou hast aboute the children/he is pacified: Lyke as it is in dede the dewtye of euery maried man/ not to be vnpacient with his children/or churlish to his wife/which hath labour and payne ynough allready with the children / all though her husbandes were of a gentle nature/and not doggishe.

And thoſe wiſes / which beynge made frute-
full of god / do bring forth many childzen / and
haue all their daies much greate payne / trauay
le / labour and diſquietneſſe with them / maye
not thynke (as ſome do) that they be moze vnhap
pye and infoztunate / then thoſe are that haue
no childzen at all. They ſhulde rather conſidze /
that to be frutefull / is in gods true eternall woz
de commended as a bleſſinge of god / and that
all ſuch wiſe and noble men as feared god haue
euer eſteemed it foz a ſyngular proſperite / ho-
nourc and welth. Item that all holy & famous
wemen of the olde teſtament / dyd mourne / cō-
playne / and were aſhamed of their vnfruteful-
neſſe. Vpon a tyme there came a famous womā
to Rome / to the noble Lozncſia Erachi / & ſhe-
wed her hir treaſure / as namely hir precious
Jeſwels / rynges and cheynes of golde / precious
ſtones / and oznamentes / and requyred Lozne-
lia that ſhe ſhuld ſhew her hyr Jeſwels alſo.
Then that noble Lozncſia brought foꝛth hyr
childzen / ſhewed her them / and layde / lo / thys
is myworthy and precious treaſure / that all my
mynde ſtandeth vnto / yee the treaſure that one
ly reioyſeth me / and is to me dearer then all
the Jeſwels vpon erth.

To bring foꝛth childzen / is ỳ bleſſinge of god.

Childzē are wemēs beſt Jeſwels.

This dyd an Heitheniſh womā / What ſhul-
deſt thou thē do thou Chriſten wife which ought
eſt by right to knowe / that god vſeth the to gree
te honoure / whā he cauſeth the to beare childzē /
which afterward maye ſerue him and the whol-
le countre / and maye come to be honeſt folkes /
& a perpetuall commendacion to ther. The holy
ſcripture alſo ſaieth euidently / that a wife is in
the worke of god and ſerueth him / when ſhe
bringeth foꝛth childzen / and gydeth them well.

Therfore what so euer she therin doth and
suffereth/she must gladly do it and suffer it for
gods sake/& put her trust in god/that he which
putteth her to the payne and labour/can also
shew her both comforte and helpe.yee she maye
not doubte/but be certayned at gods hande/&
what so euer she faithfully and obediently suf-
ferth and doth with the childrē in mariage/it is
no lesse good worke in the sighte of god/then al
mes geuyng/prayer/or mortifiege of the body.
For that is hir crosse which the lord hath layed
vpon her to beare. Paul saieth also.1. Timoth.
2. The woman brought transgression in to the
world/but she shall recouer her honoure agayn-
ne by bearyng of childrē/yf she continue in the
faith/in godly loue/in the sanctifieng/and in
nourtoure. This shulde Christē wyues remem
bre in all their crosse/and to be glad/wylling/
& of a good courage therin. And who hath she
wed the(O woman)all the greefes/anguisshes &
troubles/all the paynes and miseries/that tho
se wifes haue which bring forth no childrē/Je
maye chaunce/that they haue more misery and
payne in another sorte/then thou hast with thy
childrē/And that happlye they haue here rest &
good dais/and yet synne therin with pryde/
deyntinesse/voluptuousnesse/wantonesse/ydil
nesse/mycenesse/& such infirmities/so that here
vpon erth they get litle honoure and worshipp
therof/& must haue eternall payne in the world
tocome. This I saye agaynst frowarde & wicked
wifes/and not agaynst those that wold be glad
to take anye payne & labour so that they might
haue childrē and do lyue mekely/vertuously
and honestlye.

The wemen also/which are maried vnto Stepchil

Chyldren and stepmothers

liche men as haue had chyldren by their former wyues/must be ernestly exhorted / to shewe their selues vnto those motherles chyldren / no stepmothers fredstippe/but a right motherly faith. full kyndnesse. Haue cõpassiõ (oh Christẽ womã) vpõ those yong innocẽt orphans/which now not nerhaue any cõforte ner helpe vpon erth/ saue onely the. Consydre/that god the lorde hath ordeyned the (in steade of their owne mother) to be vnto thẽ a right true mother/ & requyreth the to loue thẽ/ & to do them good. Wo vnto the yf thou do the poore motherles chyldren harme. Remẽbre/that they are thine owne husbandes naturall flesh & blonde/ & that it is an vnnaturall thing to hate them which (on thy husbãdes behalfe (pertayne partly to thine owne body/ & are thyne owne thynke vpõ the worde of truech With what measure ye meate/ with the same shall it be measured to you agayne. What a great greke wold it be to thine hert/ yf thou knewest now that thine owne chyldẽ whõ thou barest in thy body/shulde (after thy death) haue a stepmother / which wold be rough and churlish vnto thẽ? Doutles those chyldrens mother that deed is had in hir death no lesse care for hir chyldren.

Therfore as thou woldest haue thine owne chyldren intreated (yf thou shuldest now dye) so deale thou also with thẽ that were hers & thy husbandes together. Or els loke verely to haue of god the same measure that thou hast geuen. Be sure also/that god will not heare the/ whã thou prayest thy pater noster / for almuch as thou wilt not heare ỹ poore orphans that crye vnto the/ O deare mother. This I saye/ because experience lerneth/ that (by the reason of stepe chyldren) the loue matrimoniall is not onely myni-

shed/but euen vtterly excluded. Nether gen-
dreth it vnite/whan a man intending to com-
mende his first wife/doth it either out of measu
re/or els first of all whan he fyndeth fault in
his new wife. For such prayse doth she cõtēr to
be made to hir dishonoure and shame. Namely
that hir husband in commending his first wife
doth it to hir reproche I speake not this to the in
tent ỹ a maried mā shulde speake euell of his ho
nest wife which is departed/but that euery mā
which is now maried agayne/maye commende
his former wife in due season and with mea-
sure/yee ỹ in such a sorte/that his present new
wife haue none occasion to thinke/that it is
done to hir dispraise.

Eyghtly. The lone matrimonyall is excellēthy
well kepte/and increaced thorow nurtoure/
cleanlynesse/trouth and fayth/yt they be stedfast
ly obserued together. Let the husband contēte
hym onely wyth his wyfe/and so ordre himself
with wordes mauers and gestures/that the wi
fe may perceaue/that he holdeth him onely vnto
her. Let the wife kepe no lesse trouth and faith/
beyng honest and not shameles toward hir hus-
band. Agayne/let her geue him due benuoien-
ce/and be not contrary vnto him/ner brawll
with him. For such frowardnesse geueth oft grea
te occasion/and mynistreth impediment to ma-
trimonye. Wherfore let euery one here remem
bre the wordes of Paul/For the auoyding of
whordome/let euery man haue his wife. There
hath not the wife power of hir awne body/
but the husband: Agayne/the husband
hath not power of his awne body/but the wi-
fe/et.c. as we sayde afore in the tenth Chapter.
Let euery woman also beware of ryotous goner.

Trouth and faith must be kepte

Cleanly-nesse.

naunce & lattishnelle in rayment/yee in euery thyng that with vnclennelle ye make not hyr selfe hated of her husband. Likewise must they both, beware of euery thing that prouoketh to aduoutrye/or mynistreth anye vnfaithfulll suspicion. As it is to be dronken/to haue wanton or prieuy cõmunicacion/to vse euell company & like pastyme/to haue felaschippe with light persõnes/to resorte vnto suspicious places/to stond with suspicious folkes/to weere wanton rayment/to be euer at light games/to renne to euery daunce/to playe in euery strete/to tary litle at home to be lesse content at home the enye where/to murmoure/chyde/and to syghe at home/et.cet.

Conuer. facion. In honest wife ought not behynde her husbandes back to haunt any euell company/to be bancketed/nether to go eny where without her husbandes knowlege & leaue/Much lesse ought she to take vpon her anye farre iourney. And yf hir husband be gone furth or be not at home/let hir holde hir selfe as a wedow and lyue quietly/& bring no man in to the house in the meane season/nether renne out/ner byd gestes: to the entẽt that there grow no euel name ner fame vnto her therhorow. Nether shuld the one to the other/boast or shew of suspicious giftes & presentes/Nether the husbande to cõmende other wifes afore his owne or aboue his owne/Nether is it the wifes parte to excede in prayssing another womans husband/lest the one suspecte the tober. Thy wyfe must take the forsayerest/ & thy husbãd must holde the for the best fauoured.

gelousye And for asmuch as gelousye is a speciall euell disease/and a great noysome plage in wedlok/ therfore maried persones must put it awaye/by

at the leest and almuch as in them lyeth fame ye
and suppresse it: And namely beware thou wife
that thou impute not aduoutrye vnto thy hus-
bād/because he comyne hath spoken with ano-
ther woman/or loked at her. Agayne/thou hus
bande must not be so sore tempted/as to mysin-
treate/to blame or to smyte thy innocent wife/
nether to laye vnto her such thinges as she ne-
uer thought vpō. Likewise thou husband may-
est not denye thy wife to make conuenient and
honest chere with honest folkes. For though all
olde wyse and prudent men wold haue wemen
ā houres kepte in good nurtoure and gouernāc
e/yet may there be to much done herein/aswell
as in other thinges. There is an olde prouerbe
also The bowe will breake/yf it be to sore bēt.
Item/Nothing maye continue/that is not bor
ne vp. Therfore an honest maried mān shulde
forbyd his wife no conuenient honeste myrth/
but geue her leaue/to the intent that she maye
afterward be the more wyllinge with the chil-
dren/and in other trauayle ā paynes taknynge.

It belemeth no discrete honest husband/to cō Voall
mende his wife to much before other men. Col- thing or
latinus Tarquinius lost his noble wife Lucre- prayling
tia/thorow his inordinate prayling of her. yet
much lesse becommeth it the to be shameles in
discloysing the preuyties of mariage/as many
filthy personnes vse to do. Likewise belemeth
it no man to prouoke his wife in bringing in
naughtye parsones/or in keppyng the still there
in his house/nether to cause his wyfe be spoke
of. yf Menelaus had kept Paris wythout/he
had saued Helena hys wyfe. Neuertheles curry
honest wyfe must faythfully and at all tymes
kepe hyr honestie/though hyr wycked husband

geue hir many prouocacions. Remembre all, waye the sentence of Salomõ. When a womã leseth hir honesthye/ then hath she lost hir chefe treasure/ nether hath she anye more/ but is contempned & despised/ as the myre in the strectes.

Behaueoure with seruauntes.

Hereto serueth it also/ that the wife maye not make her selfe to familiar to frendly or to preuye with hir seruantes or houshold folkes lest they shulde be bolde to talke/ to iest/ or without reuerence to behaue them selues with hir/ as one seruyng mayde wolde do with another. Thou wilt saye: I can not be so boysterous ner shew my selfe so terrible. Now go to/ yet thou wilt not be feared in the house as a dame/ yet bolde the so vnto the/ that they maye stande in awe of the/ that they be not to rashe and to bolde of the/ but shew the reuerence/ beynge shamefast & well manered toward the/ as to the mother in the house. For thou oughtest with no man to be so familiar/ so frendly/ and so homely as with thy husband. Likewise also must men behaue them selues vnto theyr maydens in the house/ and committe all the rule and punishment of them vnto their wifes and not to medle with the seruauntes agaynst them/ except the wife wold deale vnreasonably and wilfully with theyr poore seruauntes. Contrary wise/ the wife must not take vpõ her the rule or punishment of the men seruauntes. For herof commeth greate vnyte: Like as when the husband medleth to much with the wemen seruauntes/ and the wife with the men seruauntes/ there ryseth greate suspycyon and dissencion among maried folkes.

The .xiv. Chapter.

Of conuenient Carefulnes and iust keping of the houselyke Cristen folke.

IF thy wife be vertuouse & trustye / let hyr be also carefull in keping and prouyding for thy house. For liche studye and ordinate care gendreth grete lone & encreaseth thy substance. For such studye and care is not forboden / For the godly patriarch Jacob thought it necessarye for him & his wyfe to be studiouse for their housholde / Paul affirming it. If a man' prouide not for his owne household he denieth the faith & is worse then an infidele. Wherfor all that Cryste speketh agaynst carefulnes / he speaketh it gaynst all inordinate mystrusting & to much couetnouse care & sorow / that desperatly & insaciably tormenteth & vexeth the mynde. Ordinate care expelleth ydle sloughfulnes & monissheth vsyng our dewtye & iust vocacio. Which care one lyfteth vnto god the autor & gruer of all / to him he prayeth to prosper & blysse all that he go aboute. Which prayer of faith hath hir forme & circumstaces tending vnto goddis glory. Two thinges I aske of the / o lorde / Remoue fro me vanite & lyes / geue me nether powertye nor riches. onely grant me a necessary lyuing / lest I bring to full / denye the saing. Who is the lorde? And lest I constrained thorow powertye fall to theft and forswer the name of my god. Gen .xxx Mat. vi Pro .xx

This ordinate care & studye must be taken / that ye maye haue to socoure the nedye and to set forthe your children / and that your selues want not / and so by your idle ignauye / ye be onerouse and a burden to other goodmen. Labour to haue wherwith to lyue in age / yf god call you to it. Who so hath stolen saith Paul / let him now stele nomore but labour with his Ordinate care. Eph. iiij.

handes some good occupacō that he may haue to helpe the neyre. And as for them that inordinately care and studye to be ryche and to haue more then is necessarye / they fall into the temptacions and snares of the deuell & into many lustes (as saieth Paul) which drowne mē into perdicion & dampnacion / sodenly fall these ryche welthy bullokes frō their goodes & goddes
Luk .xij. euen theyr euyll goten / worse kept / and worst of all bestowed Mammons.

What so euer is to be done without the house / that belongeth to the mā / & the womā to studye for thinges within to be done / and to se saued or spent conuenientlye whatsoeuer he bringeth in. As the birde fleeth to and fro to bring to the nest / so beco̅meth it the mā to apply his dewarde busynes / And as the damme kepeth the nest / hatcheth the egges / & bringe forth the frute / so let them bothe lerne to do of the vnreasonable fowles or bestes created of god naturally to obserue theyr sondrye propertyes.

The man in his gayning & occuppying must be iust & faithfull / feruent / diligent / & ernest / making all thing substancially sewerly / & without any decept. For faithfulnes euer abydeth whā vnfaithfulnes & craftynes destroy themselues.
Genelis. xxxi. as ye se in the faithfull dealing of Jacob and in the cowetuouse delayt of Laban. The word & promyse of an occuppyer must be as ferme and fast as the rok of stone / sayth & trowth conserueth many mens occuppying whan vniust dealinge bringe him out of credit.

Let not a man medle with vnhoneste occupacions not necessary for a comon weall / but as Paul commaundeth / with such as are good & profytable for the cite or countreye without de.

eryte/and enery man to medle with/and in his lyfe
awne calling/nether lokynge other mens lucre
nor envyinge other mens profit/ but walke or-
dinately & quyetly labouryng with their awne
handes avoydinge vsurye/but doyng to other
as thou woldest be done vnto thy nowne selfe.
And yf thou (for all thy true and iust dealinge)
pcyprosperousliest not/subiect to many euel chas
ces/wherof the worlde is full/yet be thou contēt
with godes wyll/for the powertye of the right-
wyse/ sayth Solomon/ is beter then the iust-
nite treasurs of the vngodly. And a peese of
bred or a messe of potage with quietnes/ is bet-
ter then a fat ore with brawlinge. Many men
haue great goodes wyth much iniquietnes and
litle honesty/for he hath set his soule to pledge/
for sake god & take the deuell to helpe him to lye
& to decyue that he myght be ryche to leaue hys
good to an vnknowne hayer. Dauid saieth/ Psalm.
folow not him that doth euell because thou seist xxxvi.
him prospere in his wickednes: for he shall sone
be cut downe lyke grasse/& lyke the flower faad
away e. But put thou thy trust in the lord & do
right/dwell in the Lorde & get thy lyuynge wyth
truth and iust dealinge. And treat not nor be
agreued wyth him that prospereth in his awne
waye and leadeth a wicked lyfe &c. Unto this
holy Psalme let euery Christen man attende.
The wyues workynge place is wythyn her
howse ther to ouersee and to set all thinge in
good order/ and to beware that nothynge be
lost/seldome to go forth/ but when vrgēt cau
ses calle hir forth. And therfore Phidias that Phidias
ingennouse workeman intendinge to destrybe
a true honest faithfull houswyfe/dyd set hir image
vnder the shell of a snayle/signifyinge that she

Comon sentēces for the keping of thy housles.

ſ̄ uilde euer more kepe hir owne howſe. Neceſſary it is that ſ̄e knowe theſe comon sentences & learne thē by hert. Thou muſt not regarde what thyng thou woldeſt fayne haue / but what thou cannest not lake. Stretch out thine arme no farther then thy ſleue wyll reche. What ſoeuer thou nedeſt not / is to dear of a farthing What ſo ſpareth not the penye ſhall euer come by the pownde Sparinge is a ryche purſe. A thinge is ſoner ſpared then goten / Spare as though thou neuer ſhuldeſt dye / & yet as mortall ſpend measurably. To ſpare / that thou mayeſt haue to ſpend in honeſtye for goodes ſake / and in neceſſyte / is well done. Thy ſparyng is but vayne when thou art come to the botome. Kepyng euery thing in dewe reaſon. What ſoeuer thou mayeſt do to nyght / differre it not tyll to morowe. That which thou cannest do conuenictly thy ſelfe / committe it not to another. If thou wilt proſpere / then loke to euery thynge thy owne ſelf / let it not be loſt that may do any good in tyme to come. Spēd no more then thou wotest howe to gete it: when thyne expenſes & receytes be a lyke / a lytle loſſe maye ouerthrow the. Spare for thyne age. Take payns in thyne youth. Eye ſuch thynge as thou nedeſt not to repent the therof. Vyle pedlary bringeth beggerye. Praye thy felt honeſtlye. Holde thy chyldren in awe / & they ſhall haue the in reuerēce. Wich ſpendinge and many gyftes / make bare eclars and empty thryſtes. Euell ſelowſhyp and vayne paſtyme maryeth pouertye and begetteth a ſonne called deſtruccion / lyueth gorgeouſly / and coſtely in exceſſe and leaueth the a ſare ſwell / whoſe name is thys. In thyne age go a begginge: Muche and many mo godly & wyſe ſaw-

tences ar fownde in Solomons Prouerbes/ in the ytechare/and in Jesus syrak/whych an honest howslwyfe must take hede vnto.

The.xx.Chapter.

¶ Howe maried persones shall behaue them selues not onely in workes of mer cye/but also in the crosse and aduer. syte/and with theyr seruauntes.

If Christē maryed folkes thorow theyr iust labours and goddes blessynge obtayne ry. ches aboue necessyte / then let them remembre Paulus exhortacion/sayeng. Commaunde the ryche men of this worlde that they be not highe mynded nor trust in transytory ryches / but in the lyuynge God whych geueth vs all thinges aboundantly to enioye them. Charge them to do good & to be ryche in good workes/to geue with good wyll/to distribut/layinge vp tresur for them selues agaynst the tyme to come that they maye laye hand of eternall lyfe. For when the Lorde shall come to iudge the quike & dede/ he shall saye to the mercyfull. Come hyther/ ye blessed of my father and take the kyngdome prepared for you from the begynnynge of the worlde. For when I was hongerye ye fed me/ I was thirstye and ye gaue me to drynke &c. 1.Ti.vi.

Geue almose therfore of thy nowne substā. ce and turne not thy face awaye from the pore/ Shewe mercy after thy power / If thou hast much geue plentuously. If thou hast lytle geue therof after thy power. For a good treasure shalt thou lay vp in store for thy selfe agaynst the daye of trouble/yet that small substāce wherof a

poꝛe man geueth almos pleaseth the loꝛde much better then when welthy men geue theyꝛ lyfe of theyꝛ great ryches. Example in Luke Remembꝛe the comon pꝛouerbe. That thou sparest from geuinge foꝛ goddes sake shall the deuell carye another waye. So sayeth Solomon. Some man geueth out hys goodes & is the rycher/but the nygarde hauinge ynough will depart frō nothinge: And yet is he euer in pouertye. He that is lyberall in geuynge shall euer haue plentye. God increaseth lone and fauoureth maried folke because they shewe mercy & charite to the nedeye.

And yf God maketh the ryche man poꝛe/he doth well: Foꝛ he seeth that yf he shuld haue ryches he wolde be to pꝛoud and foꝛget God & himselfe to, with pouertye therfoꝛe and adꝛeccio̅ wyll he nourture his childꝛen so to teche them his wayes/lest in abundaunce and welthe they runne after theyꝛ awne wayes and lustes. Foꝛ tribulacion and aduersyte are the fyer and salt that purge and pꝛeserue vs from stinkinge and not destroy vs/but they teche vs to put our trust in God and not in oure selues noꝛ in no creatures/they dꝛawe vs from transitory things to fasten vs fewer to God/and because we shuld not be condemned with the woꝛlde he plucketh vs wyth hys crosse from the woꝛlde. In to the whych trowblouse state of the crosse/whā maryed cowples be cast of God/then haue they the most pꝛesent consolacions out of scꝛyptures to counfoꝛte them and to cause them to reioyce in theyꝛ afflictions/as are the holy Psalmes of Dauid/we haue also the godly ensamples of the dere beloued faythfull seruauntes of God as were Job/Abꝛaham/Jacob ꝛc, Itē the woꝛdes

Afflictiō techyth to knowe god.

Tribulacion is fyer and salt.

ſ. coꝛ.xi.

mat.xyi.

of Chriſt. Who ſo will ſerue me/let hym dayly take hys croſſe vpon him & folowe me. And in Ihon/and Paul is full of counſoyt in hys epiſtles ſpecially. Hebrews. x. Whan any of the maried perſones be tempted or troubled wyth ſykines or any other fortune then ſhuld the tother/conſoyte him or hyr wyth theſe counſoyta-ble enſamples/Pſalmes/& ſentences of goddes ſpirite of all cõſolacion one ſufferinge with the tother/for ſo ſhall the affliccion and croſſe be the eaſylier borne and lone puniſhall the more encreaſed. True loue ſheweth hirſelfe moſt clerely in trouble and ſykines. And yf the one grudge at the tothers ſykines he doth agaynſt goddes wyll. And yf he reioyceth at hir or ſhe at hys affliccion / it is a token of lytle loue except hys reioyſe be in the lord ſo to conforme him to the ſymylitude of hys ſonne Chriſt that he myght be lyke him in glorye.

Iroli
Ioã. xvi.
Hebr. xi.
xq. xiq.

Paul cõmaundeth you to do to your ſeruaũtes that at is iuſt and egall louyngly & frendly vſynge them / remembringe that your ſelues haue a maſter in heauen/lerne of Job alſo the ſame for your ſeruaantes are of goddes creacion as well as ye/dere beloued and his cholen children alſo/ yee and your brethrẽ and ſyſters in Chriſt. Let them therfore for theyr labours haue theyr conuenient food and wages/be not bitter/harde nor iniurious vnto them in no wyſe.

How ſeruaanntes muſt be entreted. Job. xxxi

A great offence it is before God to kepe the labouring ſeruauntes wages frõ hym. James ſayeth vnto ſuch ryche mẽ. Beholdẽ hyer of the labourers that haue reaped downe your feldys (which hyer ye haue kept bak by fraude) cryeth/ and the complaynt of the labourers is entred

into the eares of the Lorde of Sabaoth.
ye have had good dayes vpon erth / and lyued at your pleasure and delyghted your hertes / but it is onely agaynst the daye of your slaughter. So James sayeth that the defrauding of mens wages wyll be at last a slaughter. Many men vse theyr seruauntes as slaues and beastes / and therfore is theyr extorted seruyce vnpfoy-table and vnfaythfull to suche cruell maysters / more faythfull is the seruyce done of lone then for feare and compulsion.

The dewtye of seruauntes.

Agene the seruauntes must laye a parte all euyll condicions / pryde vnfaythfulnes brawlynge and murmurynge / pykinge and tales tellinge / remembrynge Pauls exhortacion / sayinge ye seruauntes be obedient to your masters with feare / and tremblynge in sengleues of youre herte / as vnto Christe / not with eye seruyce as men pleasers / but euen as the seruauntes of Christ / that ye maye do the wyll of God from youre hertes with good wyll. Thynke that ye serue the Lorde and not men.

The .xxi. Chapter.

How chyldren shuld be well and godly brought vp.

GReate ioye & quietnes it bryngeth to the parentes to se theyr children godly & vertuously brought vp. And agayne / beside the sorow & euell brought vp chyldre bring to theyr parents / yet shall they render a straygt reknynge to God for theyr euell bryngynge vp of them. The woman shulde noury she theyr owne chyldren wyth theyr owne breests / or els yf they maye not for weaknes / yet ought they to seke honest and godly nourses of sober lyuynge /

that wyth theyr meilkemylk myght drynkyn also vertue. And the parentes especyally the mother must endeuour to speake fyrst to the childe perfectly playne and distincte wordes/for as they be fyrste enformed to speake so they wyll contynewe. Caius and Tiberius the sonnes of Cornelia Gracchy were ornate and eloquēt in theyr speche for theyr mother was eloquent of tongue. Caius & Tiberius.

And euen from theyr infancye forth let the parentes there theyr children no fables nor lyes nor no vayne nor lyght communicacion but that onely wyche is godly honest graue and frutefull let it be planted in theyr newe hertes. They must teche them fyrst certayne godly sentences/though they yet cannot vnderstand them/yet let them commende them to memorye and practyse them in speche tyll they maye here after the better perceyue them/as are these folowynge.

As certaynly as thou seyst the heauens and the erth: so certaynly must thou knowe/that there is one invysyble God/one alone for all sufficient/ hauinge hys beynge of himselfe/& all creatures their beinge of him.

Heauen and erth and all that was made is of goddes owne creacion. God is the most hyghe goodnes/Without God ther is nothing good. God nedeth no creature to be joyned with him in hys dedes and counselles to forgene dampne saue or helpe. It is he alone that vpholdeth all the worlde/preserueth it/and geueth euery thynge the lyke & beinge/wyche it hath. He is louynge gracious and mercifull to them that so beleue and trust vpon him.

God is trewe/and iust/and holy in all hys

wozkes. God loueth vertue/and hateth synne & vyce. It is good that God commaundeth/and euell that he forbyddeth. God punysheth synne & euell. A man must loue God aboue all thinges. He may not murmure agaynst god/but be willynge and thankefull in all aduersite to beare it. He must call onely vpon God/& complayne to hym onely in all his nede. And here must the chyldren be taught thus to praye. Oure father which art in heauen. &c. And to expresse the articles of owre fayth distinctly & perfitly. And in processe of tyme lerne thē truly to vnderstāde them/and the ten commaundementes also by hert. Then teache them the prouerbes of Solomon and the boke of the preacher/and suche common sentences as are these: Vertu excelleth all thinges. To lye is the moost shamefull vyce of all. Thou shalt hurte noman/but profite euery man. Speake euell of no man. Wahbyght nor curse no man. All men are brethren. And suche lyke godly sentences/let them be planted into yong herres. Aboue all thynges shall the parēts godly & honest conuersacyon in the presence of their chyldren/teche them more vertew & goodnesse/then their wordes. For wordes although they may do muche/yet shall good ensamples of lyuynge do more to the pougth. Let not your chyldren be conuersaūt with euell parsons and lyght company/let thē not heare vycyouse nor wanton communycacyon/nor se no synfull syghtes. The parentrs must vse them selues before them as before God & all honest people.

Cato the wyse Senatour of Rome/expelled Titus Flaminius out of the counsell/onely because that in the sight of his yonge daughter he embraced hys wyfe.

Chrysten folke shulde remember the ferefull sentence of Christ/sayenge: Who soeuer geueth occasion of euell to anye of these yong chyldren that beleue in me/it were better for hym to be drowned with a mylstone tyed about his neck. Thou must diligently beware/lest any in thyne house geue any euell enlample & speake that at naught is in their presence. And take hede lest thou receaue any persone into thyne house/that maye ether by worde or dede corrupt thy chyldren or seruauntes. Remember that euell speache may sone corrupt & destroye that which thou hast bene long in plantynge & buyldinge. Wanton and euell communicacyon (sayeth Paul) corrupteth good maners. And begynne by tymes to plante vertew in thy chyldrens brestes: for laat slowinge bringeth a late or neuer an apte harueft. yong braunches will be bowed as thou lyfteft/but olde trees wyll sooner breake then bow. And whatsoeuer good liquour is put first into a new erthen pot/it will kepe the sent therof euer after/yf it therin stande any season. Wa the. xvij.

And as for the yeares tot let the chylde to the scole/fyrst consider the apte sharpnesse of witte therof/for some are apte at fyue yeares/& some not before fyue or seuen yeares. And what they shalbe fyrst taught/it is tolde before.

And her must ye chose out discrete/lerned & godly masters for your chyldren/whych shall accordyng to their capacities iently & wysely instructe them/as is contayned in their prymers in Englysh and dialoges as are ther made for them/whych when they can reade both prynted and wrytten letters/& can wel committe that at thei haue lerned to memory sayenig it distinctly & perfectly by hert/thē let them lerne to wryte/

to cast a compte / to cypre / adde / subtraye. & cet.
And let thē exercise their pēne & their tongues
in recadyng diuerse printed bokes pertayninge
to the holy scriptures / and come to & heare the
true preachers of goddis worde & in anye wise
let them not heare the papistike preachers / and
when they come home from any good sermone
aske thē what they haue borne awaye / & exhorte
them to marke diligently a nother tyme and to
reherse it when they coms home. Let them saye
the graces at the tables / Let thē prepare the ta-
bles & serue you thereat cleanly and manerlye. Let
thē spende all the tyme in vertuous vses & neuer
be idle / for the tyme of youthe is precious &
passeth awaye swiftely. Be ye circumspect / o pa-
rentes in feding and apparelling your childrē /
let thē not be pampered vp to dilicately with
meates & wynes nor yet arayed to sumptuously
& proudly Daniel was as well lykings as pure
of complexion with a messe of potage euery daye
& a draft of water as were they & were fed eue-
ry day of the kinges table / Excesse of meates &
drinkes in youth and gorgious apperell is the
dore vnto glotonye / dronkennes and lecherye / &
the way to pryde & almaner of vyce neuer to be
plucke from thē in age. For the which enormi
tys & vyces / their parentes & vpbringers shall
geue straight reknening vnto god / let not thy
youth runne out of thy dores nether by day nor
nyght without thy licence and take a rekening
of their behaueour in thyne absence. Suffre
thē not to come into any light wantō cōpanye.

Correc, tion. Be that ye correcte thē de vy & discretely for
their faultes / so that they stōde in grete feare &
awe of the / and yf wordes will not reclayme thē
then take the rodde or weapē of correctiō discre

tely vsed. For the rodde of correctiō mynistreth wyfedom/but the childe suffred to do what he lusteth is the cōfusiō of his mother. And who so spareth the rod hateth the childe/but he ꝑ loueth him nourtereth him in tyme: the childes hert is ful of folisshnes but the rod of correctiō dryueth it forthe. Better it is that childrē wepe then old men. Se that they pyke not/stele not/ nor vse no vnlawfull games/be not to roughe nor to hasty with them/ but so order your selues to them that they maye bothe loue and feare you.

Prou. xxix. and xiij. xxij. and xxiij

The. xxij. Chapter.

Chyldren where vnto they be apte/let them lerne that science or handy crafte.

COnsydere well where vnto thy chylde is naturally enclyned. And vnto that occupacion let him be put to: many mē now a dayes albe it they se their childrē apte vnto letters ꝑ good lerning hauing substance ynough to synde them there at/yet wyll thei not suffer thē to continewe there at/because thē selues cannot fauour it/or els they se no aduauntage worldly folowe but grete trouble ꝑ persecutiō/which worldly mē in thus doing declare thē selues vngodly destroyers bothe of thē selues their childrē ꝑ of all comon weales ꝑ congregacions. For what publik weall/to owne eyē or parisshe can be well gouerned without the prince ruler priest or by shop be lerned in gods law prophetes and in his gospell: what is the cause of all this dissensiō cruell persecutiō tyrannye euell lawes making vniust actes/false religion/wycked ordinances ꝑ vngodly decrees ꝑ institucions: but onely the blynd ignorance of vnlerned rulers: which mesure all thyng after their owne fonde fleshly affects and reason beyonde all scriptures: ꝑ wold

why mē now se not their childere to stole.

haue their owne carnall willes to stonde in the stede/yea rather to be aboue gods his lawes. In tymes past/when men sawe so many spyrytuall promocyons vnto ryche bysshoprykes/benefyces deanryes/abbacyes/Priories/chaūcelerships &c. then they dyd set fast their childrē to scole/to make them popes pryestes ydelly to lyue by other mens sweates/but now they se how laborioule and perelloule an office it is to preche and to teache goddis worde purely freely and faithfully/And how vnthākfull an office it is to rule comonaltyes after iustice and equyte and what an heuye intollerable labour it is to mynister iustice and iugement after goddis worde loking for no aduauntage/but to be a comon seruāt for the comon wealth sustayning liche intollerable burdens labours and perells as the office dewly mynistred asketh/noman is glad to haue his childe lerned vnto liche vnprofitable and laborioule endes. It was once an holy sacrifyce to god for a man to dedicate his daughter or sonne vnto Frāces/Clare. Benet Thomas/Austē/Mary &c. ydely to lyue in all filthines/whā ryches dignites and worlde ly vayne worshyp and prīuate profit folowed/or rather when they gredely aspired & folowed it/But nowe when the comon labour/godlynes/and the publyk profit of all comon weales & cōgregacions depende vpon it/noman regardeth nether good lerning nor vertew/so farre of ar they now to set their childerē to godly scoles. When yougth was nothing apte to good letters/and when there was no good lerning nor no goodtechers then wel was hethat might set his chylde to scole. But nowe when yougth was neuer so apte to good lerning as it is this

daye/lernynge/& good letteres neuer so plen-
tuously flouryshynge/restored & redacte into
suche a compendyous clere briefnesse/neuer so
good/dylygent and lerned maysters/neuer so
plentie of so good & playne bokes pynted/ne-
uer so good cheape/the holy goost as it were in
to mennes mouthes mercyfully offerynge hys
gyftes/& yet wyll ther no man opē his mouth/
his eyes to se so cler light/nor his eares to heare
so pure/manyfest and holsom doctryne/enē the
worde of their sawne saluacyon. For oure vn-
thankefulnesse therfore all these infynyte henē.
ly benefytes shalbe takē frō vs/& genē to some
other nacyō/as to the Turkes & Iewes/whych
shall thankfullyer then we receyue them. And
we shall haue the poppysh pyrates with all papy
stry haltered and captyued vnder hardnecked
Pharao in myer & claye neuer to be delyuered
out of that yerney seruytute of his intolerable
bondage.

But now therfore o ye Chrysten parentes/
seinge that youre yougth is now by the fauour
of God endewed with so good wyttes & endy-
ned vnto good letters/let not the graces & gyf-
tes of God be offred you in vayne/but exercyse
them in good autours bothe Greke & Latyne &
in noble hystoryes/in Logyke/Rethorike/&
in the tongues/let them rede the holy Byble/
& commende it to memorie/and so shall they
in tyme to come be profitable vnto the comon
wealth/whervnto they be borne.

And suche as are apte to handy occupacyōs
let thē be sette to thē whych be most profytable
& necessary for a comon weale/as for paynting
& kernynge with suche lyke/they are more cu-
rious then necessary. And cōsyder that all tulle

and true occupacyõs iustly exercysed and vsed / Goddes blessynge maketh them to prospere / & the true doers and labourers in their callynge hys blessynge make them ryche. Euery man to put hys chylde to that master whych is most excellent and connynge in that craft / it is no nede to monyshe / nor to exhorte youre chyldren to be true / of fewe wordes / faythfull in dedes and promyses / diligent and scrupulous to euery man / obedyent to their masters / clenly / quyck / handsome and willynge to do their commaundementes.

Transay lynge a. mõg strãgers.

Now when thou hast perfytely lerned thy craft. it shalbe profitable for the to trauell into straunge countryes / to se the workynge & handlynge therof amonge other nacyons / wherby ether thy selfe mayst lerne both a perfyter practyse and also more experiẽce / or els they / of the maye lerne the same into thy nowne profyte. And in so transaylinge holde thy selfe modest / styll and sobre / medlynge not beyonde thyne awne facultye. Be gentle / frendlye / faythfull & courtys to them / conformynge thy selfe vnto their honest fassions & godly maners. Beware of euyll companye & dronkenes / beware of light & wanton women / lerne no vyce nor euell maners of thẽ / but onelye vertue & such occupacyõs as are profitable / bring home cunning & vertue & no synne nor euell maners / of which thou shalt se to muche / & to lytle of that good is. Cruel clothes & iagged & all to hakked hosen dyssygure & deforme honest persons / & declare light men & wantones in thy herte.

But before all these experiences lerynge / se that thou prouydest thy chyldren honest mates (yf they desire it) and let thẽ rather together lyue at home, and not the one to departe any longe

dyme fro the father for trauayling into straūge countreys/bryng some yong vnpll disposed persons into great inconuenyences and naughtynesse/as it was wont to be sayde of the Rome runners neuer to be good after.

The.xvij. Chapter.

Let not youryōg daughters be to proudlys to stely apparell/but modestly & honestly/for thys gorgyous apparel is not els but a minstrelsye pypynge vp a daunce vnto all lecherye. Remembre that Peter saieth: That the aparell of women may not be vtwarde in broydred out layd heare/which is an whorishe fashion/nor in hangynge on of golde or puttinge one of costly gorgious flaringe clothes &c. The vtward light apparell declareth a corrupt prowd and sinfull inwarde herte. Let shamefastnes chastite/modesty meeknes/fewe wordes/sadnes & sobryete be the yonge womans aparell to set forth hyr bewtye. For after thys maner/in the old tyme saieth Peter were holy yonge wemē decked of theyr matrōs/& were obedient to theyr housbandes. As was Sara vnto Abrahā/callyng him Lorde/whose daughters ye are as longe as ye do well. Let the examples of Rebecca and Rachell be at youre eyes/whych godly and fayer women delyceringe and seekinge the loue of theyr housbondis were glad to please them. Learne also of Paul howe to dyer your selues. Beware ye wounde not your pouertye and prowde herte with to precious and sumptuous aparell/ye wyll go forth in your prowd araye/so neglecte you the doctryne of god and procure your selues dampnacion.

yong Wemens aparell.

1. Pet. iij

1. Tim. 2

Wut yf ye ſaye, ye deke youre ſelues to be the more clenely/ & ſo to pleaſe youre huſbandes/ I tell you agayne/ that ther is a meane & meaſure in euery thynge/ & accordynge to euery ſtate & degre ther is a comely apparell/ whych comelynes & meaſure no honeſt houſhond nor honeſt wyfe wylbe glad to trāſgreſſe & exceade. Such exceſſe & pryde maye procure the dyſhoneſtye & harme to thy huſbonde.

Whether gentle wemē maye go ſo ryche ly apparild.

As for gentle wemen & ſuche as are of noble byrthe. whether they may exceede in lyght & wanton aparell/ or in apparell to coſtly. I will firſt aſke them whether they be Chriſten & faythfull wemen or vnfaythfull/ If they be vnbeleuers then let them walke as they liſt/ And the more gorgyouſe tenderlynges they be/ the better ſhall they pleaſe their heade the deuyll. And ſeinge they haue wantō proude ſpyrytes/ they muſt nedes haue lyke garmentes to declare what they be within in hert and mynde/ wyth theſe wemen, I wyll not wreſtle. But yf they be Chriſten faythfull wemen/ they maye well knowe that the holy Apoſtles Peter and Paul haue wrytē their exhortacyōs for ſober apparell/ vnto them which haue ſuche ryche Iewels/ ſtones/ gold & ſyluer/ & not to poore women that haue them not. Seing then that the worde of God is pryncipally ſpoken to you that be gentle wome of noble parentele whych haue theſe riches and Iewels to laye thē awaye wych all youre pōpe and pryde/ & wylbe taken for Chriſten folkes/ then folowe you the exhortations of the mynyſtres of Jeſu Chriſt.

Moreouer ye ſhulde remember what is the very nobilite/ & what maketh gentlemen and wemē/ that it is not apparell/ but maners/ ley-

le behauyour/discrete conuersacyon/prudence/ wyldome/lernynge & vertue. And they that in Christ Jesu are baptysed/are baptised into one body of Christ/where we are all one & no difference betwirte noble nor blode/poore nor riche Galat.iij. And therfore in this respecte there is no boast to be made of blode/but remember the noble quene Hester/whych sayde: Thou knowest my state o Lorde/& that I hate the signe of preemynence & worshyp whych I beare vpon my head/what tyme I must go forth to be sene & that I abhoure it as an vncleane clothe/and that I weare it not whan I am quyet alone by my selfe. God therfore hath geue you ryches to dystrybute them to the poore/& not to mayntayne youre pryde therwyth. So were iewels bestowed euen amonge the Heathe/for at Rome was a lawe called Lex Oppia/ wherby all pompe & excesse of rayment was forboden all honest wemen/& they were commaunded that none (how myghty or ryche soeuer they were) shulde not weare aboue an vnce of golde vpon their bodyes.

Cyprian sayeth that wemen / albe it they be ryche/yet therfore ought they not to vse the more pompe & pryde/but to knowe those onely to be riche/whych are ernest in goodly workes/ & helpynge the poore. A shamefull and blasphemous thynge it is/to weare syluer/ golde/ veluets and sylkes/and to suffer the poore to wāt clothes & fode. yee she that prowdly decketh her selfe/destroyeth hyr owne soule/& geueth other folkes occasyon of destruccyon. For she stereth vp euell affeccyons and lustes in them that beholde hyr/yee suche one is poyson and swearde to the that see her. Nether may suche gorgyous Cyprian

flaringe prowde wemen be iudged godly nor honest. And therfore sayde Paul. That euery
1. Cor. xi. woman comynge into the chirch to praye or to heare the worde preched must be honestly couered/and especially hir head / for if she come in bare headed or shewing any parte of hir heare (as some laye it out/and many haue borowed heare) she dishonest hir head which is hir housband: let them therfore be decked and kourted
Mala. ij. with comely vesses for the angells which are the ministres and messagers of god. And what madnes were it to come into the chirch under a pretence of humblenes to pray to God for grace/wher by such prowde fashions thou prouokest his heuy wrath vpon the? It were better for such people to be thrust into a sack/with a mylstone hanged about theyr neckes (as Christ sayeth) drowned, then thus to offende any one of the least in the congregacion.

What shame God threateneth vnto such prowde persones/ye may rede Esaye. iij. sayinge: That for theyr chaynes of golde they shall haue halters of hempe and fetters and coilers of perne/for theyr muske and pomaunders / they shall haue stynke/for theyr broydred heare euery man shall see them balde/and for theyr stomachers of golde they shall weare sake / which all with a miserable destruccion of Israell and Juda by the Assyrians and Babilonytes came iustely to passe in the dayes of these kynges Joachas Joakim and zedechias. Wherfore let euery honest woman accordinge to hir state
erch. cha. xxiij. Lib. Reg. 4. so forth. end abilite be comely cleenly and honestly apparelled avoydinge all sluttishnes and vncleanelynes/and so teche theyr chyldre and refraye

me from all excesse and superfluite / that God may be prayed and noman offended at youre apparell / rather garnesshed with vertewe and vtewarde honestye then with pryde / which procurethe you enuye / and it will in conclusion haue a shametull fall.

The xxiiij. Chapter.

¶ How daughters and maydens must be kept.

Now to retourne to yōr daughters how they ought be enstructe in prayer and knowlege of theyr Christen religion accordinge as it is set forth in dialoges and instructiōs of the cristeās. yet shall they not be to busye in teachinge and reasoninge openly / but there to vse sylence and to lerne at home / openly to heare / and at home let them reasone and teche eche other / Nether wolde I not haue them euer shut vp / as it were in Cage / neuer to spoke nor to come forth but some tymes to see the good fashions and honest behauiours of other for to kepe them euer in mewe / is ynough ether to make them starke fooles or els to make them naughtes / when they shall once come a brode into companye. As for this thinge / euery discrete parent shall knowe by the forsayde rules howe to order them / to avoyde all wantenes and nyceues in wordes gestures & deade / to eschew all vnhonest games and palle tymes / to auoyde all vnhonest loues and occasions of the same / as vnhonest daunsinge / wanton cōmunicacion / cōpany with ryhaldes and sythey speakers / teche thē to auerte theyr syght & sences frō all such inconueniēces / let thē auoyde idlenes / be occupyed ether doing

Sylence

some profytable thynge for youre familie/or else
eedynge some godly boke/let them not reade
bokes of fables of fonde & lyght loue/but call
vpon God to haue pure hertes and chaste/that
they myght cleue only to their spouse Christ vn
to hym maryed by fayth/which is the moost pu.
rest wedloke of vs all/pure virgyns/being bo.
the maryed & vnmaryed. Euell wordes/sayeth
Paul/corrupte good maners/vnclennes and
couetuousnesse let the not once be named amõge
you/nor no folysh rybaldry talkynge/nor light
testynge/which are not comely/but be occupied
in prayers and thankesgeuynge. Bokes of Ro
byn hode/Beues of Hampton/Troylus/& such
lyke fables do but kyndle in lyers lyke lyes and
wanton loue/whych ought not in nought wyth
theyr fyrst spettle to be dronke in/lest they euer
remayne in them. If ye delight to synge songes
ye haue the psalmes and many godly songes &
bokes in Englysh right frutefull & swete. Take
the new testament in your handes/& studye it
diligently/& lerne youre profession in baptyme
to mortifie your flesh/and to be reuyued in the
spirite/lerne the vse of the Lordes supper/to re
membre his death/and to gene hym perpetuall
thankes for thy redemptyõ. Mothers must also
teache their daughters to worke/to loue theyr
housbandes and chyldren. And let them laye
their handes to spynne/sewe/weaue.& re.} For
the noblest wemen/bothe amonge the Heathen
Romans and Greches & Hebrewes had greate
commendacyons for their housewyfely worhing
with their handes/as ye maye reade of Solo
mon/sayinge: He that fyndeth an honest fayth.
full woman/she is more worth' then precyous
perles. The herte of her husbande maye safely

lerne the
to worke

trust to her / All the dayes of hir lyfe wyll she seke his profit. She occupieth woll and flaxe / and laboureth gladly with hir handes / She is lyke a marchantes shippe. et cetera. It is expedient that a man handfast not his daughter be for he hathe good experience of hir housewyfrye / s go uerninge of an house. For it becometh hir better to haue a payer of rought and harde handes / then to be fayer & softe glistering with ringes or couered continually with smothe gloues. Indlet the parentes be ware that thei bring them not vp to tenderly wantōly and dilicately or to nyce lye. And at dewe tyme let thē be prouyded for so that they maye gouerne theyr owne houses with theyr owne housbandes.

The xxv. Chapter.

Of diuorce.

Here shulde I also saye some what concernyng diuorce because it lyeth vnder the title of wedlok (and is permitted for the welth and health of men) yf other Christen lerned persones had not wrytten sufficiently therof afore. Agayne / the matter of diuorce belongeth rather to the office of iudges / then to such pryuate persones as I here wrytte vnto. yet for the openyng of the cause I will make this shorte declaration.

First / that is called a iuste diuorce / when as neither partye maye take the tother agene / so is it in the lybertye of the faythfulle partye to mary another. And therfore dyd Christ tell the Iewes that their dyuorce / which was for euery lyght cause they lysted (their awne hardnes so requyringe / was no trewe or iuste dyuorce / but a permission for their awne hardnekednes / vnto the whyche sayned dyuorce Paul hauynge respecte

Diuorce. Erasm. in his Annotacions vpon the fyrst Corint. vij.

sayd constantly to the that so lightely whē they listed wold haue a bill of diuorcement/ To the maryed/ not I/ but the lorde commandeth that the wyfe be not diuorced from hir man/ but yf she/ for a ye light cause by anye such tewest permission for theyr hardnecked nes diuorced (for such ca ses become not you which ar Christened) yet let hyr abyde vnmaried/ or els be reconcyled to hyr housbād. And lykewyse of the man.

Diuorce ment is a medicyne

Diuorce is permitted of god for the welth & medicyne of man and for amendment in wedlok. But like as all maner of medicynes (& specially come as they that go nyest death as to cut of whole membres/ &c.) are very terrible. So is diuorce in dede a medicyne/ but a perilous & pitefull. Now ther be found surgeons that haue good fortune & grace of god in cutting of whole membres/ yet let euery one of vs beware/ that he nede no such medicyne. Euē so must all maried folkes most diligētly eschue all occasions of diuorce/ & know what they must proue a paynfull medicyne/ yf they will haue diuorce to be theyr comforte.

Diuorce may not be made for euery cause.

Secondly/ No man ought to thynk/ that it is lawfull for hym to put awaye hys wyfe for euery cause he lysteth. For whan the Pharises asked oure Lorde yf a man myght put awaye his wyfe for euery cause he lysteth. He answered: No/ and sayde: Who so putteth awaye his wyfe/ excepte for the cause of fornication/ and marieth another/ breaketh wedlok. &c. Lyke wyse sayeth he also Matth. v. And so sayeth Paul: Vnto the maried commaunde not I but the Lorde/ that the wyfe separate not her selfe from the man. But yf she separate her selfe that she take none other/ or els be reconcyled to her husbande. Lykewyse must the husbande do toward the wyfe. Therfore is it a vayne opinion to thynke (as some do) that they must straight

Maye be diuorced / when the husbande can not agree wyth his wyfe / for anye matter pertayninge to the house / and so forth for all maner of occasyons they list. They shulde rather loke to be at one agayne. And yf the one be ꝛ̄ne fro the other. to come agayne to gether shortly.

Thyrdly / though they be persuaded to haue lawfull occasions of diuorcemēt / yet may they not be iudges in their awne causes / nor take ought here in hōd by their awne auctoryte / but let their matter come before their ordinate Iudge. For no lawe permytteth the here to do after thyne awne pleasure / what thou thinkest best. A Woman maye diuorce hymselfe.

Fourthly / the Iudges also may not separate maried folkes immedyatly and in al the haast / but attempte all maner of reconciliacyon / and differre the dyuorce / whyle ther is hope of amēdement and vnyte. Agayne / weye the matter wyth discretcyon and grauyte of iudgement / & pondre this well / that where as are ryght occasyons of dyuorce / they ought to laye no snare vnto the innocent / nether to permytte the vycyous persone to haue hys wylfull purpose. Iudges may make dyuorce.

Fyfthly. What the ryght occasion of dyuorce is hath Christ mencyoned in the gospell / & named whordome or aduoutrie. With the whych no doute / he hath not excepted lyke & greater occasions / but vnderstod & comprehended them therin. For the holy Apostle also dyd leaue inf delyte as an occasion of diuorce. i. Cor. vij. Manifest it is also / that wedlohe was partely instituted for the eschewynge of aduoutrye. Wher fore when the gylty partye is dyuorced / the vngilty is at lybertye to marye agayne / yf he or she can not lyue sole / accordynge to Paul / yf thou canneſt not be chaste / marye / for better it is to marye then to burne in concupiscence. The causes of dyuorce.

Moreouer the faythfull and vertuous Emperours/as holy Constãtine/Theodosius/Valentinus/Anastasius and Iustinian decreed other thinges also to be laufull occasions of diuorce as murthour/poysonynge/and such lyke as it is euydent in Cod. Lib. v. Tit. xvij. de repudijs &c. Euery reasonable man then cõsydre/ that God dyd ordeyne wedlok for the honestie and welth of man/and not for his shame and destruction. They therfore that in no case wyll helpe the oppressed persone/nor in anye wyse permytte diuorce to be made/do euen as the Pharisies/whych by reason of the commaundement of the Sabboth after the lettre/suffred men to be destroyed and perysshe.

The vngylty may marye after the diuorce.

Sixtely. The papistes haue forbydden the innocent and vngiltye parte to marye after the diuorce made. Which yet was nothinge elsbut euen violently to cast a snare about poore peoples neckes/and to drawe them vnto vyce and lynne. For the diuorced coulde not refrayne/ and mary they were not permitted/therfore with violence were they forced vnto whordome. But Paul sayeth otherwise: Better is it to mary/then to burne/& God ordeyned wedlok for the auoydinge of whordome.

As touchinge the person that committed the offence/to the diuorce/he was punished with death/what nede we then to reason for the mariage of the vngiltye? Therfore where as some obiecte Pauls wordes (sayeng: the woma is bound to the law/so long as hir husbãd lyueth: but whan hir husbãd dyeth/she is free to mary vnto whom she wyll/onely that it be done in the Lorde.) It hyndreth not oure purpose. For wher as the aduoutrer doth yet lyue/it is agayne

Gods commaundement/ which hath condemned him to death allready / therfore in such a case the faithfull esteemeth him but dead / though thorowe the negligence and suffraunce of the worlde he be yet alyue. It is no reason that such sufferaunce shulde debarre the vagilyte frō his fredome and right / seing the iudges do not sulfyce.

Thus much thought I with fewe wordes to speke cōcerning deuorce. And here withal do I hartily exhorte all faithfull maried folkes / that they Christenly and louingly / agree amonge them selues and so lyue / that they nede no diuorcement. Therfore must they hartely call vpon God / that he will haue mercy vpon them / and graunt grace vnto the / and all such as are maried / to lyue well and vertuously together.

Amen.

The Table.

A table wherby thou ſhalt fynde/in what leaf euery chapter beginneth/what is contayned in the ſame chapter/and alſo all ſwother pyn, cipall thinges contayned in this boke.

The fyrſt Chapter.

Who inſtituted wedlok/where and whan/for what ende/&c.in the fyrſt leaf.

The creation of the woman or of man, i.

Adam and Eue were maried the leaf. i.

The occaſions of loue & content into mariage. the leaf. ij.

The knot & couenant in mariage, ij.

The.ij.Chapter.

Wedlok what it is. iij.

The.iij.Chapter.

Contayninge the declaracion of wed' ok. v.

Noman may ſepart that god coupleth.

The.iiij.Chapter.

The iuſt couplinge together of man and wyfe. the leafe. vi.

Religion and fayth muſt be conſydred.

The.v.Chapter.

Childzen muſt haue the conſent of theyr parentes or elſe the mariage is not right. vij.

Childezen muſt honour theyr parentes. viij.

Chyldere may not vowe nor promyſe without theyr parentes conſent. viij.

Men ſtealers & women ſtealers. ix.

Themiſtocles delyred a wife wyſe rather then a riche. x.

The.vi.Chapter.

The Table.

The parentes maynot compell theyr children to marye agaynst their wyll nor before theyr iust tyme. x.

The.viii.Chapter.

Containeth degrees forboden to marye. xi.

The viii. Chapter.

Whether these degrees were onely forboden the Iewes & not vsand all wother. xviii.
These degrees haue euer bene forbode. xviii.
Punishment for them that marye within the forboden degrees. xviii.
The abrogacion of moses lawe. xix.

The.ix.Chapter.

Of the iust consent of bothe the partyes into wedlok/and how mariage ought to be free and not compelled therto. xx.
The consent what it is. xx.
The will of mariage cometh of god. xxi.
The inordinate affection of yōg folkes xxiii.
The inordinate affection of parentes. xxiii.

The.x.Chapter.

Wherfore wedlok shuld be contracted. xxiii.
To bring forth children and to avoyde whoredom. xxiii.
The worke of wedlok is no lyne. xxiiii.
Deflowering of virgins.
Measure and Shamefastnes. xxv.
To avoyde solemnite of lyuinge / to helpe and counsort one another. xxv.

The.xi.Chapter.

The ende/frute and commendacion of wedlok.
How blessed and honorable it is. xxv.
The operacion & ende of wedlok. xxvi.
Wedlok is holy and honorable.

The xlij. Chapter.

The Pope/in forbidding preistes etc. to marye hath done agaynst god / agaynst honesty and ryght. xxxij.
Chastite is holy/and so is wedlok to. xxxij.
Noman is forboden to marry by goddis worde. xxxiij.
The vowe of chastite is no vowe. xxxiij.
Filthynes cloked vnder the vowe of chastite. xxxiij.
Mariage was neuer denyed to preistes. xxxiij.
Whan wedlok was first forboden preistes. xxxiij.
The Popes awn decrees agenst whoredom. xxxiij.

The xliij. Chapter.

How shameful and abhominable whoredom is. xxxiij.
Whoredom defyleth the members of Christe which ar thy nowne bodye. xxxiij.
Whoredom robbeth god of his owne. xxxiij.
Whoredom defylethe the temple of god. xxxiij.
Whoredom shutteth men out of heuen. xxxiij.
Whoredom spoyleth the man of his honesty body and goods. xxxiij.
Whoremongers haue no rest. xxxiij.
Stewes vpholders and mayntayners shall be punished greuously of god. xxxiij.
Godly to marry maketh no beggers. xxxv.
Whoredom/wanton counsail. xxxv.

The xliij. Chapter.

Contayneth/howe shameful a wyked thing is aduoutry and how it hath of olde tyme ben punished hitherto. xxxv.
How god plaged aduoutry before the lawe wrytten. xxxvi.

The punissyment of aduoutry in the lawe of god, xxxvi.
How aduoutry was punissyd among the Hebrewes. xxxvi.
Howe the lepzeanes / Iocrenses and germans punissyd it xxxvi & xxxvij
How the Romans punissyd aduoutry. xxxvij.
The lawes emperiall punisse it. xxxvij.
Why aduoutry was so sore punissyd. xxxvij.
Aduoutry compared with thefte xxxviij.
Aduoutry alienate heretages. xxxix.
The defence that aduouterers vse xxxix.
Aduoutry punissyd with dethe. xl.
The aduoutry of Dauid was not punissyd with dethe. xl.
The aduoutresse brought before Christ why she was not stoned to dethe. xl.
Repentaunce. xli.

The xv. Chapter.

How one shuld chose him an apte honest and vertuouse mate. xli.
Ther lyeth grete waight in the choising of thy mate what the choising is xlij.
The maner of ryches in man or woman. xlij.
The ryches of the mynde. xlij.
Langage and the feare of god. xlij.
Reputacion / rayment / compayne / the bringing vp of childzen. xlij.
Wioward wycked qualites of the mynde. xlij.
The discipline of gods worde. xlij.
Vnshamefastnes / lying. xliij
Pryde / the ryches of the bodye / Bewtye. xliij.
Temporall ryches Nobilite. xliij.
Wynninge and occupienge. xlv.
The effecte of the election xlvi.
Prayer. xlvi.

The Table.

A noble enlample of the election and errandis the cause of matrimonye. xlvi.
A fourme of the errand in mariage. xlvij.
Truthe in contracting of mariage. xlvij.

The .xlvi. Chapter.

Of the wedding. xlix.
They must go to the chirch before they go to bed. the lefe. xlix.
The commodites that come of this ordinance. the lefe. xlix.
The abuse at weddinges. l.
Syn and excesse committed at weddinges. l.

The .xlvij. Chapter.

Of the first cohabitacion. lij.
Daungere in the first cohabitacion. lij.
How they must behaue themselues at first. lij.
The dewtye of the maried one to the tother. the lefe. liij.
The dewtye and obedience of wyues. lv.
The housband is the head of the wyfe. lv.
How he is the heade. lv.
How the wyues must obay and behaue themselues. lv.
The dewty and loue of housbandes. lv.
How men ſhuld loue their wyues. lv.
How holy a thing loue matrimoniall is. lvi.
A man must loue his wyfe as his owne body. the lefe. lvi.

The .xlviij. Charter.

How the loue faithfulnes and dewty of the maryed persons must be kept. lvi.
One maye not cast another in the tethe. lvij.
Obsequiousnes and felawſhip. lvij.
Humanite & gentlenes / kepe no secrete grudg. the lefe. lviij.
Chyldren ar the pledges of loue. lix.

The Table.

To be frutefull was once the blessing of god. lvi
Children ar wemens Jewels. lix.
Step children and step mothers. lx.
Truth and faith must be kept/cleanlynes. lxi.
Good conuersacion/auoyding gelousye. lxi.
Wasting or playing of wyues or housbandes.
The lefe. lxij
How ye shuld behaue you agaynst your seruan
tes. lxij.

The.xix.Chapter.

Of conuenient care and iust keping of the house.
the lefe. lxiij.
Ordinate care for owr lyuyng. lxiij.
Phidias dyd set the good houswyf vnder a shel.
the lefe. lxiij.
Comon sentences for the keping of thy house.
the lefe. lxiij.

The.xx Chapter.

How the maried must be merciful and pacient
in aduersite/and behaue them to their seruan.
tes. lxv.
Affliccion techeth vs to know god. Tribulatiō
is syere and sale. lxv.
How seruants must be entreted. lxvi.
The dewtye of seruantes lxvi.

The.xxi.Chapter.

How children shuld be well brought vp lxvi.
Caius and Tyberius/why they were so elo-
quent. lxvij.
Correction meke and discrete lxvij.

The.xxij.Chapter.

Children must be set to that science and craft
where vnto they be most apte lxix.
Why men now set not their childrē to scole as
dyd/as they were wont. lxix.
Trauelling among straungers. lxx

The Table.

The .xxiij. Chapter.

Of yonng wemens apparell. lxxiij

Whether ientle women maye go so rychely ar-
rayed. lxxiij.

The .xxiiij. Chapter. leafe .lxxv.

How daughters and maydens muſt be kepte,
the leafe. lxxv.

The .xxv. Chapter.

Of Diuorce. lxxvi.

The vngylty partye maye marey after the di-
uorce. lxxvij.

Lawles of Diuorcement/in the ſame Chapter.

Anno incarnationis Chriſti.
M.D.xli. Decembr.

30 J. 66